WANTED!

energetic young men.

God against Slavery.



the liberal patronage he the public that he con-PIANO FORTES, manmination; and he is willing wn merits. He pledges him and will shide by the said whose scrutiny he solicited the lowest cash price. A

te Christians have often m

e request of Mr. Riddell.

will not all be tried in vain.

Or. Tyler briefly gave his views of the sub-

their ministry: but it was far otherwise.

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Modfam Recorder.

PUBLISHED WEEKLY, BY NATHANIEL WILLIS, AT NO. 11, CORNHILL. NEXT DOOR TO PERCE'S BOOKSTORE. BETWEEN THE SABBATH SCHOOL AND TRACT DEPOSITORIES.—PRICE \$3,00 A YEAR. OR \$2,50 IN ADVANCE.

FRIDAY, OCTOBER 28, 1836.

pr. Humphrey. There is only one point muraced in this resolution, to which I will for moment invite the attention particularly of make present who are pastors of flocks in our

Vo. 44--Vol. XXI--Whole No. 1086.

RELIGIOUS.

NEGLECT OF PUBLIC WORSHIP.

erted for the New York Observer.]

present who are pastors of flocks in our I am persuaded that if a great portion at population among us who are now living the property of the pastors of the pastors of the pastors of laborers put together. Most of you that I was myself a pastor for many and when I look back to that period of the pastors of laborers put together. Most of you hat I was myself a pastor for many and when I look back to that period of the pastors in the period of the pastor of the pastor of the period of the pastor of the

there is no one other thing to which

ind adverts with more painful regret, than iglect of what I might have done to bring ass of persons to attend upon God's house.

as of persons are a transport of the state o

the reach and at the very doors of the church of God.

Mr. Fowler suggested the necessity of ministers preaching in such a manner as to draw these people to church, to interest them when they did come, and thus to secure their permanent attendance.

Mr. Dauforth, of Lee, Mass., said that in his apprehension it would be a very difficult thing to embody in any resolutions which could be drawn up, the principles which were necessary to meet all the cases contemplated by the committee. His own congregation had formerly been under the care of the late lamented Dr. Hyde, a man as eminent for practical wisdom as for his devoted piety. The very plan now proposed had been devised by that venerable and assiduous pastor, and fully carried into practice. The influence, for a time, had been highly beneficial; but this system of measures had now, in a great measure, lost its power. highly beneficial; but this system of measures had now, in a great measure, lost its power. If I, said Mr. D., wished to bring in a greater ble to reflect on my own short-comings behalf; nor have I any refuge or hope confess my neglects, and implore the forest of through the merits of his Son. ers, all ministers, are brought into fread direct contact with this very population that under circumstances highly faint that under circumstances highly faint that under circumstances highly faint we are brought into their houses, to tresides, into their chambers, to the dying fitheir children and their wives. They on us to attend the funerals of the dearments of their families, and to go with

sisters, all ministers, are brought into frement and direct contact with this very populament and direct contact with this very populament and that under circumstances highly famental and the under circumstances, to be a conmental and the under the under the under the conmental and the under the under the under the conmental and the under the under the under the under the conmental and the under th what some of us here present can turn to be instances in which such a result has been persuaded to come in from the high-ways at the hedges have found converting grace, eached a happy bed of death, and are gone up to glory. Why will not all who hold the sacred die awake to this subject? If they do, and be course proposed in this resolution shall be the course proposed in this resolution, that in five years, the number of those the now absent themselves from Christian orbition, that in five years, the number of those fixen own absent themselves from Christian orbition, that in five years, the number of those fixen own absent themselves from Christian orbition. The influence which ministers and church to devise the fixen the fixen own person he may in every society to whom the minister has no direct and personal access, but what he cannot do in his own person he may heldfull cheaved that at a practice. Females might downed to a continue, and the cannot do in his own person he may heldfull cheaved that at a practice. Females might downed to a continue, and the cannot do in his own person he may heldfull cheaved that at a practice. The males might downed to a continue the first and church to devise the whole the cannot do in his own person he may heldfull cheaved that at a practice. Females might downed to a continue the christian dispensation?

A. It is a Sa evidence of this, we have, in addition to the fourth commandment of the decloque, which is perpetually binding upon all maddition to the fourth commandment of the decloque, which is perpetually binding upon all maddition, where soever it is made known, the practice of the Apostles, of Him who is Lord of the Sabbath, and the practice of the Primitive Christian dispensation?

Christians The Sabbath, and the practice of the primitive Christian dispensation?

Christians The Sabbath, and the practice of the primitive Christian dispensation; and in the church is one of the course of worship are seazed, presents many or deal the christian dispensation; and in the chi

such persons than a minister. In this way protracted meeting. That might, in some cases, mister has a hundred strings to pull upon, be of use, as far as it went, but it was temporary in its character: whereas the evil to be t of Mr. Riddell,
fly gave his views of the subled the sentiments expressed by
He admitted the alarming exWas a recovery of the habit of attending on tumphrey. He admitted the alarming exif the evil, and concurred in the belief that
incipal remedy was to be found in faithastoral exertion. The parties must be
di na friendly conciliatory way, by which
night be done. Pastors too often felt as
if charge extended to those only who atthe contract of the sametuary into the friends and steady
supporters of religion. The committee could
not go into particulars. Their eyes had been directed chiefly to the country population. As
to the cities, the brethren must determine for pastoral exertion. The parties must be d in a friendly conciliatory way, by which themselves what course of measures would be the most expedient. The cities might be di-vided into districts or wards, as in the tract distribution; and the same zeal ought to be exert-ed on this subject. In fact the two objects might be blended. The tract distributors soon come to know which of the families in their rethat of some other man. When he had on public ordinances. In the country the mat-ter place, but sparsely inhabited, and where sople, generally, were habitual neglecters people was out of sight and out of mind: they were never to be met with but at elections and town meetings. He would advise every minis-ter to attend the town meeting, if it were only for the pleasure of seeing his church full, for once. There he would see this portion of his the gospel. That was twelve years ago; in gospel. That was twelve years ago; sons from families of this description. The meeting was now adjourned till the af-

the afternoon the meeting was resumed, parish whom he never met any where else, and reporter was not present during the of it. When be entered the church, Dr. of New Haven, was speaking. he was for the 'new measure' of haranguing them in favor of attending in the same place on the Sabbath day.

Mr. Danforth said he would trespass on the T. observed that though it was requisite mbers should exert themselves in the proposed in the resolutions reported, and not do to rely upon ministers alone, arch itself must be aroused and interestproposed in the resolutions reported, ould not do to rely upon ministers alone. urch itself must be aroused and interest-

Ver I freel

The question was now put and the third reolution was adopted.

The fourth resolution was then read as fol-

Resolved, That as this subject is one of co interest to all Christians, we earnestly solicit the co-operation of our brethren of other denominations, in

nus aiming to secure that attendance on divine insti-utions, so vital to the prosperity of Zion.

This was agreed to without debate.

Dr. Proudfit now introduced a resolution disapproving of the use of rail road cars and steam-boats on the Sabbath, and the holding, by Chris-tians, of stock in vehicles which were habitu-ally so employed: but after some conversation he consented to withdraw it, as more properly pertaining to the desecration of the Sabbath day, which was not, directly, a subject of con-sideration.

Mr. Rockwood proposed the appointing of a committee to prepare an address to the churches on the subject which had been discussed: but nothing farther was done: and the meeting then

From Cogswell's Manual of Theology and Devotion. SABBATH.

Q. 1. What is meant by the Sabbath?

A. A day of rest from secular pursuits and worldly pleasures, in devotement to holy servi-

men, wheresoever it is made known, the practice of the Apostles, of Him who is Lord of the Sabbath, and the practice of the primitive Christians. The Sabbath, then, is a standing ordinance, and is, consequently, not abolished under the Christian dispensation; but continues

ish Sabbath?

A. It was the seventh day of the week.

Q. 10. How long did the Jewish Sabbath continue?

A. Till Christ's resurrection from the dead,
When Christ came and broke down the middle this no direct and personal access, but are practice. Females might do wonders in examed do in his own person he may the cannot do in his own person he may this thing.

Mr. Riddell observed that a thought had been do primitive and restored many things to their primitive state; the Jewish Sabbath, which was typical of talking with A. B. who never comes ch, and try to induce him to attend. Christians have often more influence of the control of the contro ic dispensation ceased, and the things typified by it took place.

Q. 11. What is the evidence that the first

Q. 11. What is the evidence that the day of the week is to be kept as the Sabbath, under the Christian dispensation.

A. 1. The fact, that Christ arose from the day of the week. 2. The fact that the

dead on this day; and, 2. The fact that the Apostles and primitive Christians observed the first day of the week as the Sabbath. But this they would not have done, had it not met the approbation of the Lord of the Sabbath; and His will is a law, and consequently, their ex-ample has all the force which can be attached

precept or command.
12. When does the Sabbath begin? Q. 12. When does the Sabbath begin?
A. Some persons are of the opinion that it begins at evening, some, at midnight, some, in the morning, and some, that it cannot be deter-mined when it does begin. Most however, agree in the opinion, that a seventh portion of time ought to be kept holy. It is evident from Scripture and history that the Jews, that Christ and his Apostles and the primitive Christians commenced their Sabbath at the setting of the un on the preceding day. It may be safe for

Christians now to conform to their example.

Q. 13. How should the Sabbath be kept?

A. It should be kept in a holy manner.

Preparation should be made for it when approaching, and it should commence with prayer. On its servile labor all works of vanity, pride, and luxury, all slothfulness and stupidity, trav-elling on journeys, visiting from house to house, strolling the fields, walking the streets for plea-

MISSIONARIES IN NEW ENGLAND.

A missionary in the midst of a heathen population of millions, with an imperfect command of the language, and with countless obstacles to contend with of which we know nothing,—still prosecutes his labors, full of heart and hope. His little audience of 100, or 50, or 10, may, for the most part, appear listless and unaffected by the truth; but now and then he discovers some evidence of awakening interest in one or two individuals, and that suffices as a stimulus to perseverance. He thanks God, and takes courage. His audience, it may be, is composed chiefly of occasional hearers. They come once, just to hear "what the babbler will say,"—and that suffices them. They return to the service of their vile passions and their dunb idols. But occasionally a face is recognized time after time; there is reason to hope that he really wishes to become acquainted with Christian transductions of the control of the christian transductions are controlled to the christian transductions are controlled to the christian transduction and their dunb idols. hope that we really wishes to become acquainted with Christianity; and now and then there may be even some indication of an awakening sense of sin. It is enough. The missionary, with strong faith in the power of that Gospel which he is commissioned to preach, and with a deep sense of the preciousness of a single soul, is cheered and animated.

And to secure such encouraging movements, how persevering and unwearied are his labors! He will watch after and visit an individual, day after day and from week to week, if he can but and from week to week, it he can but hope by such means to gain access to his ear and his heart. It is an object with him worth laboring long and hard for, to get a constant at-tendant on his ministry. And having obtained such a hearer, he makes it a distinct and seri-

Ces. Q. 2. Is the Sabbath a moral or positive in stitution?

d. In a sense it is both. The separation of a portion of time to the worship of God is dictated by the light of nature, and, therefore, of moral obligation. But the quantity of time, as well as the particular time, to be separated to the worship of God, is known only by Divine revelation, and is, therefore, of positive obligation.

Q. 3. What portion of time has God consecrated to be kept holy?

A. A seventh part—one day in seven.

Q. 4. Why should the Sabbath be observed as a holy day?

A. I. Because it furnishes an opportunity for relaxation from secular pursuits, for serious reading and meditation, the religious instruction of children, Christian intercourse, and public social worship; 2. Because the reason and fitness of things require it; and, 3. Because God has established it to be perpetually kept as sacred to His service.

Q. 5. When was the Sabbath at first instituted?

A. Immediately upon the close of the creation.

Q. 6. What is the evidence of this?

A. 1. The fact, that the Scriptures represent it as then instituted?

But the greatest delinquences in regard to this matter, are we apprehend, among laymen.

Q. 6. What is the evidence of this?

A. 1. The fact, that the Scriptures represent it as then instituted; 2. The design of the institution, which is the commemoration of the Divine perfections, in the work of creation, and the preparation of man for the kingdom of heaven; and, 3. The fact that time was then, and onward, distinguished by weeks of seven days.

Q. 7. Was the command to keep the Sabbath renewed to the children of Israel?

A. It was, when God gave to them from mount Sinai the ten commandments.

Q. 8. Is the sabbatical institution in force under the Christian dispensation?

A. It is. As evidence of this, we have, in addition to the fourth commandment of the decalogue, which is perpetually binding upon all men, wheresoever it is made known, the practice of the Apostles, of Him who is Lord of the Sabbath, and the practice of the primitive. proportion to our whole population. There are enough, therefore, on every sile, on whose behalf such efforts are needed. Among the impenitent in the midst of whom the members of our churches live, there are multitudes who never or rarely attend public worship. Examine your own neighborhood for the distance of a mile or two. Are there none whom you might and ought to persuade to go with you to the house of God?—Vermont Chroniele. proportion to our whole population. There

It is the glory of the gospel, that it was calculated and arranged on the principle of restoring to the world the lost spirit of benevolence. To realize this enterprize of boundless mercy, Jehovah resolved on first presenting to mankind an unparalleled exhibition of grace—an exhibition which, if it failed to rekindle the extinguished love of man, should, at least, bave the effect of converting his angels into seraphs, and his seraphs into flames of fire. The ocean of the divine love was stirred to its utmost depths.

The entire Godhead was—if with profound revenue. bute and distinction of the Divine Nature was displayed: the Father, the Son, and the Holy Spritt, embarked their infinite treasures in the cause of human happiness.

"God so loved the world, that he gave his

only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." the could not give us more; and the vast propensions of his grace could not be satisfied by bestowing less. He would not leave it possible to be said that he could give us more: he resolved to pour out the whole treasury of heaven, to give us his all at once. "Herein is love!"—love defying all computation; the very mention of which should surcharge our hearts with gratitude, give us an idea of infinity, and replace our selfishness with a sentiment of generous and diffusive benevolence.—Harris' Prize Essay.

## RENEVOLUNCE OF CHRIST.

Jesus Christ came into the world as the em-bodied love of God. He came and stood before and luxury, all slothfulness and stupidity, fravelling on journeys, visiting from house to house, strolling the fields, walking the streets for pleasure, conversation upon worldly concerns, reading irreligious books, or even books on ordinary subjects, should be avoided. Keeping the Sabbath holy implies, also, that the day be spent in public, private, and secret devotion, or salidate the subjects of the subjects of the subjects. The subjects is a special subject of the subject of t is church itself must be aroused and interest, which might perhaps answer very well for a time, but was not permanent in its influence, comployed which different localities might with equal truth, be said of any other special effort, of any kind, but it was not permanent in the same might, with equal truth, be said of the souls of ire children, as for the heathen. Ministers is lay this responsibility upon their people: is lay this responsibility upon their people: which delicerate object of any other special effort, of any kind, but it was well as himself, had observed, for some months past, that there were those among their breth-who appeared to have lost their confidence in this particular description of religious answers of which this is the only including and pain that some berthard in the property deferred, such as healing the sick, administers allow, and of the souls of irred, and even among the fathers in the church, who appeared to have lost their confidence in this particular description of religious and spect of benignity on himself. "He pleased time, but which go the nimble property be called substant to be called by the did not himself." He did nothing tor himself, whatever he did was for the advantage of man, the could man of the receive spent and not therefore to be rejected or slightly esteemed. It had been not without the deepest regret and the ministry, as well as himself, had observed, for some months past, that there were those among their breathers, who appeared to have lost their confidence in this particular description of religious action.

Q. 15. By what name ought the Christian past its blood, and of making its soul an offering of sin. He did nothing to himself. "He pleased time, but wheth go the wheth and some time, but was not permanent in its influence. "He did nothing to himself." He pleased the what are the spent of the religious action of the receive segmentally.

Q. 15. By what name ought the Christian past its blood, and of making its soul and offering for sin. He planted a cros

in a Christian land, and would perish within the reach and at the very doors of the church of God.

Mr. Fowler suggested the necessity of ministers preaching in such a manner as to draw these people to church, to interest them when they did come, and thus to secure their permanent attendance.

Mr. Danforth, of Lee, Mass., said that in his apprehension it would be a very difficult thing to embody in any resolutions which could be drawn up, the principles which were necessary to meet all the cases contemplated by the committee. His own congregation had formerly been under the care of the late lamented Dr. His death of a missionary in the midst of a heathen population of the church the interest them of the subject now and not consider at the case of the language, and with countless obstacles to entend with of which we know nothing.

Mr. Bould the Sabbath be highly prized and hereby promoting the temporal and spiritual happiness of man, than all other institual servant, the life of an outcast, the death of a malefactor. His character is a study of good-ness—a study for the universe; it is the con-ception of a Being of infinite amiableness, ception of a Being of infinite amadieness, seeking to engage and enamor the heart of a selfish world. The world, having lost the original idea of goodness and sunk into a state of universal selfishness, his character was calculated and formed on the principle of a laborious endeavor to recall the departed spirit of benevto baptize it afresh in the element of

### SELFISHNESS OF THE CLOSET.

SELFISHNESS OF THE CLOSET.
Consistent with itself, this same spirit, if followed from public into private, is found to become the selfishness of the closet. It penetrates even to the throne of God, and there, where, if any where, a man should give himself up to what is godlike, there where he should go to engage an almighty agency in the behalf of his race, it banishes from his thoughts every interest but his own, rendering him a suppliant for himself alone. It makes him as exclusively intent on his own individual advantage, as if spiritual, like worldly good, could not be shared by others without diminishing the portion to be enjoyed by himself.

by others without diminishing the portion to be enjoyed by himself.

Let us place ourselves, in imagination, near to the throne of God,—and what do we behold?
—a number of needy suppliants returning daily to his throne, a large proportion of whom are as unmindful of each other as if each came from a different world, and represented a distinct race of beings; as completely absorbed in their respective interests as if the welfare of the species depended on their individual success. There, where each should think of all, and feel himself blended with the great whole, he virtually disowns kindred with all, deserts the common interest, and strives for himself ulone.

They come and lay their hand upon the springs of an agency, which, if put into the motion, would diffuse happiness through the world; but they leave that agency unsolicited world; but they leave that agency unsolicited and unmoved. The blessed God calls them in-to his presence, partly that they might catch the radiance of his throne, and transmit it to a

the radiance of his throne, and transmit it to a world immersed in the shadow of death; but provided they catch a ray of that light for themselves, the gloom of the world may remain unrelieved. He pounts out the infinity of their resources in himself, gives them access to more than they need for themselves, in order that they may go and instrumentally administer to the wants of others. He calls them to his throne as a royal priesthood, as intercessors for the race; but, instead of imploring the divine attention to the wants of the world, each of them virtually calls it off from every other object to concentrate it upon a unit, and that unit himself. He has so laid his vast and gracious plans, that he can be enjoyed fully only in com-munion, in the great assembly of heaven; but, in contravention of these plans, each one seeks to contract for himself separately with God, as if he would fain engross to himself the whole of the divine goodness. What an affecting view is this of the power of selfishness, and of the infinite patience of God in bearing with it!

## BUSINESS DOING CHRISTIANS.

"To grasp, beforehand, an amount of pro-perty that will require all the available funds of every succeeding year to free from incumbrance, on purpose to gratify a propensity for hoarding, is a practice marked by features of guilt as appalling, as that of making secular engagements on the Sabbath, that they may not interfere with the business of the week. This running with the numess of the week. Instruming into debt to find an apology for covetousness, is the ingenious method by which thousands contrive to rob God without disturbing their conscience or injuring their reputation.—Every church should have virtue sufficient to punish such offenders as rigorously as those who vio-late the sanctity of the Lord's day. Is it worse to rob God of time than of money? Oh! when will the churches of Christ have the moral courage to put away these abominations from

The entire Godhead was-if with profound rev- of the religion of Jesus who is completely miserence it may be said—put into activity. The three glorious subsistencies in the Divine Essence moved towards our earth. Every attriinability to meet his engagements; and the rea-son he cannot meet his engagements is, that he puts all his money at interest, or invests it pro-fitably, as fast as he gets hold of it, puts his debts off if possible to the time when another payment is due him, and by some untucky ac-cident fails to receive the latter at the time ex-The creditor relies on it and needs it. and the debtor is actually distressed; sometim for days; and all because he is so eiger to p every cent at interest as fast as he gets it, a put off his creditors as long as possible. Wh is this but fraud? Nav, what is it but folly .e he loses more time, than the worth of the terest he gains.

It is a common saying among business men professors as well as others-that a person wil make most money to be in debt at all times about as much as he is worth. That is, if he is worth 3000 dollars, he will do well to be in debt 3000 more, and do business on a capital of That a person will make money faster with

That a person will make money faster with a capital of 6000 than with one of 3000, I do not deny; it is most undoubtedly true. But is it houest? I answer, it is not. I am sure it is christian. I am sure it is no more in co unchristian. I am sure it is no more in conformity with the spirit of the gospel of Christ, than gambling is.

There are many other errors in the method

of doing business among the best portions of our community, which deserve scrutiny. It is time for us to look about us, and ascertain on what ground we stand, and whether we make it our daily aim in all our habits and methods of saying and doing, to glorify God;—whether we make it the daily and hourly business of our lives, whatsoever we do, to "do all to the glory of God."

### For the Ruston Recorder. FEMALE PHILANTHROPY.

There is a feeling among some portions our religious community—especially among fe-males—that a state of activity is a state of mis-ery. Their heaven consists in the passive re-ception of physical comforts and enjoyments.

JOSEPH TRACY, EDITOR

The Bible says, "It is more blessed to give than to receive;" but their practice and habits of feeling indicate a belief that the Bible is wrong; and that it is more blessed to receive than to give. Not a few unmarried ladies are of this stamp; such, I mean, as are of the weal-thier class. They are happy, as they estimate happiness, at their native home; and why should they leave it?

Now if a lady has no other motive for leaving her father's house, than to increase the sum

now it a lady has no other motive for leaving her father's house, than to increase the sum total of enjoyment, she would perhaps do well to stay. No one who has a good home will be likely to gain, in physical comfort, by a removal. But if she has other purposes to accomplish—if she has a higher, nobler mission—if she believes that "it is more blessed to give than to receive," then, perhaps, she may ven-

A single lady, even at home, may, however, be actively useful; and we pity, more perhaps than any other human being, a person of this description, who feels that she is useless. So long as there is a fellow creature whom she may make better by conversation or by instruction, she might, if she would, be greatly useful.

The world is full of good to be done. The following examples may be worthy of record, for the benefit, especially of the class of people to whom I now refer.

A widow lady, in this State, whose children,

A widow lady, in this State, whose children, arrived at maturity, have long ago married and left her alone, feeling the need of some active employment as a Christian, has been in the habit, for many years, of going to a small island of miserable inhabitants, about 15 miles from her village, and at a considerable distance from the shore, and spending much of the summer among them, in the most assiduous,—and I was going to say apostolic—efforts to improve their minds and elevate their morals. And a gentleman, on whom I can rely, told me the other day that her labors had been crowned with the most flattering success.

ost flattering success.

A single lady, about 40, in one of our cities has, of late been seen in a distant part of the city, on Sunday, and with the assistance of a triend picking up and endeavoring to instruct and reclaim some of the most ignorant creatures she can find; and this, too, though her bodily

bealth is rather feelble.

I knew another single lady to make a most hadable effort to instruct part of a wandering tribe of Indians; and it is scarcely conceivable, to those who have never witnessed any thing of the kind, how persevering she was; and with what reluctance she at length gave up the pur-suit. But such efforts are never useless to the person who makes them. He has, always his reward.

### From the Ohio Observer EVANGELISTS.

One objection is that the course generally pursued by evangelists is a departure, in part at least, from the original design of this office. I believe it is generally understood that the business of the evangelists of the New Testabusiness of the evangelists of the New Testament was, to visit and water those infant churches which did not enjoy the stated labors of a pastor. Such an office was necessary in the early ages of the Christian church. Numerous churches had been planted by the Apostles. Comparatively few laborers were found to take the charge of them. Without some such arrangement, many of these churches must have been left, in their very infancy, without the fostering care of any minister, and exposed to numerous errors and distractions.

But in consequence of the institution of the

But in consequence of the institution of the office of evangelists, each of these churches could receive an occasional visit from a religious teacher. Their spiritual comfort would be promoted; counsel and important assistance ob-

A similar necessity exists. Over our whole land are scattered feeble churches, destitute of A similar necessity exists. Over our whole land are scattered feeble churches, destitute of pustors. They seldom enjoy the ministrations of the gospel, and are brought into many trying circumstances in which they specially need the aid of a minister of Christ. This is the appropriate field for the labors of an evangelist. Thither let him repair, and "strengthen the things which remain, that are ready to die," preaching the gospel to saint and sinner; then go to another place, similarly destinate, and unable to enjoy stated preaching. To such a plan I would bid 'God speed.' But this is not the course pursued at the present day. In most cases, evangelists labor in places furnished with ministers. And while they are there, these ministers rest. Not that they are inactive, but the burden of effort is borne, and expected to be borne, by the evangelists. This amounts to about the same as having one minister to every evangelist, suspend his labor as a preacher—a loss of ministerial time and labor too serious to be trifled with, when "the harvest is plenteous and the labor too serious to be trifled with, when "the harvest is plenteous be triffed with, when "the harvest is plenteous and the laborers are few."

I do not wish to have one of these my fellow rers quit the field. Still I them, in the language of advice, not of authori-ty: Go where other ministers do not labor. Visit the languishing hungering churches which dom hear the voice of one of God's servants Water these, and plant others; or if you please, go to the more able churches, which from any circumstance may be destitute of a minister,

The field is broad enough, and the cry is loud enough from destitute places. Here let your efforts be employed, and you will not produce the impression that there is an incompetency in tated ministers to present the truth to men so that God will bless it to their conversion and increasing sanctification; and many more will hear the gospel proclaimed, than though you labored in fields already supplied.

HOW MEN BECOME SO INDIFFERENT TO WAR

Familiarity with war has made the commu-nity blind to its guilt, and insensible to its horrors. It has spread so far, and continued so ng, that we have come to regard it as inevita-e; and in most minds it excites less surprise an an earthquake, or a tempest, a freshet in spring, or a frost in autumn. The great pat-ronize it; the wise appland it; the pious pray for its success: the patriot exults in its achieve-ments; the world shout its praises; and we rush after them, or suffer ourselves to be borne along by the crowd, without thinking what war really is, and read without emotion of deeds which would in other circumstances fill us with

Such has been the effect of familiarity with wickedness. How came all Rome to delight in seeing gladiators butcher one another by thousands?—Whence the indifference of Chris-fians themselves to the slave trade? For ages it excited neither abhorrence nor much atten-tion; and John Newton himself, the commandtion; and John Newton himself, the command-er of a slave ship at the time of his conversion, continued several years in that nefarious traffic without thinking of the inconsistency which seems to us so glaring. In New England, a duel would awaken a general burst of indigna-tion; but in some of the southern. States fun-dreds of persons occasionally throug, as in-agent case, to without on those cold-bloodecent case, to witness one of those cold-blood-

ed murders. Just so with war. Its whole business is a tissue of guilt; and, were its deeds viewed in their true light, we should shudder at them as no better than those of the private, and wonder

Mr. Abbot, in one of his pupper.

Mr. Ab was shocked a few months since, by the disclo-sure of a scene of vice and cruelty, which was to the mass of the inhabitants a new and unusual form of sin. It was cock-fighting. Cruel unrelenting wretches prepared their victims for the contest, by sawing off their natural spurs, and fastening deadlier ones of steel upon the bleeding trunks. Then, having forced the innocent animals to a quarrel, by thrusting their beaks into each other's faces, till they provoked them to anger, they sat around to enjoy the spectacle of their combat. The whole comnity was shocked by it; for this was sin and unexpected form, and one in which ad not themselves personally partaken.

"But when the same experiment, precisely, is tried with men, the world looks on calmly and unmoved. Military teachers bring human beings together by thousands, men who have no quarrel, and would gladly live in peace. no quarrel, and would gladly live in peace. They drive them up together, front to front; and having armed them with weapons of torture and death, which nature never furnished, they succeed, half by compulsion, and half by malicious art, in getting the first blow struck, and the first blood flowing, as a means of bringing the angry passions of the combatants into play. This they call getting the men engaged!

There is no trouble after this. The work goes The work goes on: a work of unutterable borror. The blood. the agony, the thirst, the groans which follow are nothing. It is the raging fires of hatred, anger, revenge, and furious passion, which nerve every arm, and boil in every heart, and with which thousands upon thousan these are what constitute the real horrors of a

what do mankind say to this? Why, a few Christian moralists feebly remonstrate but the great mass of men gather around the scene as near as they can get to it, by history and description, and admire the systematic ar-rangements of the battle, and watch the pro-gress and maneuvres of the hostile armies, as they would the changes in a game of chess; and were it not for the flying bullet, they would throng around the scene in person. But when it comes to sawing off the spurs of a game cock. and exasperating him against his fellows—oh! that is shocking cruelty; that they cannot bear."

PACIFICES.

### ANNIVERSARIES IN HAMPDEN COUNTY.

The Anniversary Meetings, which were held at Westfield on Friday of last week are said by those who attended them, to have been unusually interesting. The receipts of the Bible Society during the last year amounted to \$1,- Those of the preceding year were 59, showing an increase of \$162,90. The pts of the Foreign Missionary Society \$2,258,28. Those of the preceding year \$1,301,91, showing an increase of \$956,37. The Receipts of the Home Missionary Society were \$1,160—those of the preceding year were \$1,210,50, showing a decrease of \$50. The receipts of the Education Society were \$316,-28. The last Society has not been in operation

S. The last Society has not been in operation but a short time.

At the public meeting in the aftergoon, Rev. Dr. Ely of Monson presiding, interesting and animated addresses were made by Rev. Mr. Bush, Professor in the New York University, in behalf of the Bible Society, by Rev. Mr. Reed, a Missionary in India, and Rev. Mr. Nelson of Lancaster, in behalf of Foreign Missions—by Rev. Richard S. Storrs. D. D. in behalf of the Home Missionary Society—and by Rev. Mr. Nash, in behalf of the Education Society. The meetings next year are to be held education should be seen. ciety. The meetings next year are to be held in Springfield.—Springfield Gaz.

## ANIVERSARIES IN HAMPSHIRE COUNTY.

The Hampshire Education, Home Missionary, Bible, and Foreign Missionary Societies, held their anniversaries in this town, on the 13th inst. The claims of the Tract cause were presented by Rev. Mr. Fay, agent for the Connecticut valley. The parent society calls upon the churches for upwards of \$90,000 to carry on its contemplated operations for the engine. on its contemplated operations for the enear .- This amount is to be disposed of in the year.—This amount is to be disposed of in the following manner: \$7,000 for Tract visitation, that is, for distribution in our own country; 20,000 for the Volume Supply; 30,000 for Seamen's Libraries; and \$5,000 for Foreign Distribution. The Education cause was advocated by Rev. Mr. Nash, agent. The Bible Sasion by Rev. Mr. Stars aront. The Bible Sasion by Rev. Mr. Stars aront. by Rev. Mr. Storrs, agent. The Home Missoy Rev. Mr. Storrs, agent. The Bible Soby Rev. Prof. Bush. The claims of the native country for a short time. It appears uently it presents an increased demand upon the liberality of Christian be-

Prof. Bush, in his remarks at the Anniversaries last week, stated one fact in regard to the Koran, which we were not before aware of. It was this: that the Koran maintains the Ptolemaic system of Astronomy, viz. that the earth is the centre of the Universe, and that the sun and the planets revolve round the earth; and the follower of Mahomet was compelled to believe this, or suffer the penalty of eternal dam-nation. This fact, said the Professor, renders it evident, that the Mahommedan religion con-tains within itself the seeds of its own dissolu-The light of science will eventually dison, and teach the follower false prophet, that the Koran has made him be-lieve a lie. If it will lie in one thing, he will reason, it will in another, and the whole book must be false.—Hamp, Gaz.

## DUTY OF AMERICAN CHRISTIANS.

The duty of American Christians to send the Gospel to the heathen will appear, if we con-sider the advantages of education enjoyed in this land; and the general diffusion of knowledge throughout the community. In no country this globe are the advantages of educati For this enviable distinction among the nations of the earth, we are indebted to the wisdom, and foresight, and piety of our vene-rated ancestors. The fathers of New England ndations of our national prosperity in the provision they made for the eduation of the young. Next to the church of ed with it, lay near their hearts. Hence se of God and the house of learning ide by side, in every village planted by Nor have we been viding for the education of the elementary branches of knowlbut academies, colleges, and seminaries rofessional study, have multiplied, with asing rapidity, throughout our widely territory. Especially are we dis tended territory. Especially and for the facili-guished above every other nation for the facili-ty with which a thorough liberal education can be obtained by those who are desirous of devoelves to professional duties, and parting themserves to proressional duties, and par-ticularly to the work of the ministry, and the preaching of the Gospel among the heathen. In this respect the American church possesses advantages for the propagation of the Gospel,

The dissenters, although a highly respectable and valuable body, many of whom make great and successful efforts for the spread of the Gospel, have comparatively few advantages of a liberal education. They have, indeed, their academies, or classical and theological schools, and they now have access to the privileges the London university; but they are, as yet, far behind their brethren in America, in the facilities for obtaining a liberal education, especially for the Gospel ministry. In Scotland the advantages of education are more extensively enjoyed than in any other part of Britain; but even in that interesting portion of the island, it is questionable whether the means of education

are so generally diffused as in our own highly favored New England.

To the reflecting mind, it is obvious that the peculiar advantages of education in this country afford great facilities for engaging in the missionary enterprise. The mass of the peo-ple, having received themselves a good general education, are in a favorable situation to be approached on the subject of missions from the pulpit, and through the medium of the press. A missionary spirit is much more easily awak-ened among an educated community, that among the ignorant and illiterate. The liberty of the press, too, is a most favorable circumstance in the situation of American Christians. The wide diffusion of religious intelligence, by The wide diffusion of religious intelligence, by the weekly and daily presses, through the length and breadth of the land, gives an immense ad-vantage to this country over any other in the world, in awakening and increasing a mission-ary spirit. This single fact of itself places the American church in the most favorable and commanding situation to send the Gospel to the heathen; and, taken in connection with this, the facility with which she can send forth numthe facility with which she can send forth numbers of liberally educated and thoroughly qualified young men, as missionaries to the heathen, renders her situation unrivalled in this respect by any nation on the globe.

by any nation on the globe.

The high reputation enjoyed by American missionaries, and the confidence that has invariably been reposed in them, wherever they have been called to labor, not only among the heathen, but among those of a different country and of a different denomination, with whom they have occasionally been brought in contact. is to be attributed, in a great measure, to the fact, that they have been men, not only of hum ble and ardent piety, but liberally educated, and well qualified, by a thorough training, for their work. Enjoying such high advantages, the American church has not been under the necessity, which has been felt by some parts of Christendom, of accepting as missions who are but partially educated for the She has been able to command men of talent and learning, as well as of good sense and pie and learning, as well as of good sense and pie-ty, for the important work of evangelizing the world. And this has given her a high standing in the missionary field, and furnished her with important facilities for engaging in the mission-ary enterprise.—Dr. Codman's Sermon.

## BOSTON RECORDER. Friday, Oct. 28, 1836.

first of December.

will be done, remains to be seen.

The company of seven missionaries and a physician, with their wives, destined to Southern India, are expected to embark in the ship Saracen, of 400 tons,

hich is to sail from Boston on Monday, Nov. 21, for Colombo or Madras. It is expected that the large reinforcement for the Sandwich Islands will sail from this port about the

## PUBLIC WORSHIP.

This week, we conclude the report of the meeting at Hartford, commenced in our last. "Mr. Ruggles," we suspect, is a mistake, for Mr. Robbins. The last remark ascribed to Mr. Riddell, we do not recollect. We think the reporter must have misunderstood. The last sentence ascribed to Dr. Tyler is incorrectly given. He was dismissed from his first pastoral charge, on accepting the Presidency of Dartmouth College, Mr. Nelson, agent, and Rev. Mr. Reed, ionary in India, who has returned to his at the time of his dismission, twelve years after his settlement, "one half of his congregation consisted of the London Christian Observer, a publication conductpersons from families of this description."

The remarks of Drs. Humphrey and Tyler touch upon a very delicate subject; one on which our own ish American Episcopalians, that it was discourteous present, to the private consideration of those whose deficiences are alluded to. We know not who can boast over his brethren in this matter. We hope that none will hide in that refuge of sinners-" we are doing as well as our neighbors." It is a serious matter,

and demands serious attention. The remark of Dr. Taylor, with respect to the termination of revivals, ought not to be rejected without a minute recollection of facts within the reader's knowledge. It may startle some; but let them examine the facts. Of the habitual attendants on public worship during any revival, how many were thereof the how many can you name-whose attention was not arrested, and who did not decide the question, whether they would then give themselves to the Saviour Those who settled that question either way, are no onger " subjects " for that revival to operate upon, in the sense in which Dr. Taylor used the word.

> From the beginning of this movement, the formation of a society for promoting it has been frequently suggested. This proposal has been very uniformly discouraged by those who have given the most attention to the subject; from a conviction that the multiplication of societies should be avoided as far as possible, and from the belief, that the object might be better accomplished by other modes of effort. We now invite those who have attended to the subject, to consider the progress that has been made, in arousing public attenti on, in disseminating correct views, in forming and bringing out public sentiment, in enlisting personal and ecclesiastical influence, in a little more than two years. Look also, at the probability that the work will go on with increasing rapidity and effect. Consider, too, its entire freedom from the incidental evils which are apt to cluster around the progress of a society for the propagation of opinions. Consider, too, how free this work is likely to be, in its future pro- the conversions, if real, prove the presence of all "exgrees, from the occasions, out of which those evils sential troth." Neither of us holds that it proves the pastoral charge; from which he infers that evangelists usually arise. This consideration, we think, will show that the course hitherto pursued, in this respect, has been judicious, and is worthy of consideration by others, who have similar objects to promote. That societies are indispensably necessary for certain good ment confirm us in the belief, that more may be

As no society is formed, there is no society, or society's agent, on whom individual pastors and churchsee, unavoidably incident to all our benevolent institu-American Board, at Hartford, some of the speakers said:- "Send your agents among us, and we will give. Send your agents. Let us hear the voice of the living speaker. Your printed appeals do not Why? Cannot a printed appeal inform move us." them of their duty? Certainly; just as well, just as perfectly, as any agent whatever. But a printed appeal does not meet the inveterate habit which many have formed, of leaving their duty undone, till an agent comes and does it for them, or violently thrusts the into the performance of it. We think it will do good to the habits of the Christian world, to have at least one important duty laid before them, which they must perform themselves, and without the prompting of an agent, or see it lying unperformed. It may do something to preserve alive the sense of personal respon-

We hope all will remember, therefore, that they must do their own duty in relation to this matter, or it will not be done. They must study the subject and learn what their duty is, or they will not know They must fix the time for its performance, or that time will never come. We intreat all to think, likewise, of those among their neighbors, whosefinal per dition is certain, unless something is done to bring them and the gospel within speaking distance of each other; and whose salvation is probable, if minist and private Christians labor for them as they may-as advised in the speeches and resolutions at Hartford. We have no doubt, that many who were there, are doing their duty more faithfully than ever before; nor do we doubt that their labors will be rewarded with greater success. And such, we hope, will be the history of many who read the account of that meeting.

### EVIDENCE OF GOD'S APPROBATION

The Christian Witness copies some remarks in ou paper of week before last, occasioned by a late "Result of Council;" and, among others, appends the following remarks:-

ther edge, which we cannot forbear applying, a ugh it cuts where the writer did not intend possible t it should reach. The artizan of old who that it should reach. The artizan of old who made the brazen built, to be an instrument of forture, devised indeed a very effectual machine, yet was burned to death in it himself. We do not intend to act the Phalaris, nor subject our modern Perillus to a very severe scorching, lest in a future number we should be compelled to record Inconuere cave gemitumque dedare caverne."

We must, in this instance, avail ourselves of a do rine maintained by a dissenter, to confute a favorite astification of dissent. A stereotype argument for found in the fact that God accompanies the labors of such a ministry with the influences of his grace. Again and again have we heard and seen this advanced, and though often refuted on precisely the same grounds maintained by the Recorder, the answer has proved maintained by the Recorder, the answer has proved unsatisfactory, and the argament been re-produced. Even so lately as at the publication of "The Way to do Good," it appears as nun ber "VIII." of Abbott's argument in favor of Independency, and is stated in these words:—"God sanctions, by the influences of his Holy Spirit, the existence and the operations of all is from spirit, the existence and the operations of a noise denominations of Christians, whatever may be heir forms, whose faith and practice correspond with is word." Now the writer in the Recorder say. We have been told that God is testifying his approbation of certain men, measures, and doctrines, by the success which he gives them in converting sing The argument is always a bad one." And again, "If we say that God would not, by pouring out his Spirit, give testimony in favor of what he does not approve, we deceive ourselves. We are not authorized to put any such interpretation upon the effusion of his Spi These two writers are evidently at variance on this point. We have only to say to them, (and we trust vee may say it without provoking the rejoinder, "Who made thee a roler over us?") "Sirs, ye are brethren!" In the principle laid down by the Eccorder, we have expressed our entire concurrence;-whether it applies so far as to invalidate the argument of Mr. Abbott, and others of whom "the time would fail me to te."." after applying all our powers of discrimination to discover why not, we are constrained to say at last, "Who shall decide, when" &c.

A short time since, the Editor of the Witness gave the edit orial fraternity a very good exhortation on the text, ",Be courteous." It was very proper that he should do so: for we think of no one more free from offence in that respect than himself. All that we have seen of him bears witness, that he would not, knowingly, disobery his text. And yet, a few years since did, very seriously and at considerable length, idmonhis own faith.

And now for the "brazen bull," in which we are to take a gentle "scorching." Mr. Abbott says:-God sanctions by the influences of his Holy Spirit the existence and the operations of all those de-nominations of Christians, whatever may be their forms, whose faith and practice correspond with his

This is evident from the success which has for the last century attended the e fforts of the several great has century attended the e-rots of the several great branches of the church, dil'ering widely as they do, in their modes of organization and worship. \* \* \* By giving triumphant success in so many instances, to the preaching of the gospel, under Episcopalian, and Bap-tist, and Methodist, and Presb vterian, and Congrega-tional forms, does not the Holy Spirit sanction the orions under which these several branches of the respectively act, at least, so far as to show, ere is nothing in either, which excludes them

Now, are not these considerations sufficient to show t least, that the degree of importance now commonly attached to the distinctive peculiaritie's of the var denominations of Christians, is greater than the state of the case will justify?

Our remark, taken in its connection, was:-When men are indeed converted to the truth, it rtain that the truth to which they are converted is, to or less distinctly, in their minds. \*\* It be accompanied with much error. \*\* And r conversion, though real, is no testimony of God heir conversion, though real, is no testimony of in favor of that error. It only proves that, among ideas embraced by the convert, are all the esser It only proves that, among the truths of Christianity, and that these truths are not so welly distorted as to destroy their nature

Now, in soher earnest, where is the contradiction We said, that " their conversion proves " the press of scall the essential truths of Christianity." Mr. Abbott says, that if shows the "distinctive peculiari than some persons think they are. We both hold that absence of all error.

We think we can see how the Editor of the Witne was led to misunderstand us. He says that Mr. Abbott's argument is brought to prove "the validity a ministry not episcopally ordained." We do not purposes, we are most fully convinced; but this ex- admit, -nor, we suppose, does Mr. Abbott, -that any ministry, however ordained, has what Episcopalians

vastly superior to any other Christian nation. England herself, with all her resources, has no advantages of education to be compared with those enjoyed by the Christian for the Christian nation. I done without them, than many persons have been aware; and that something may be gained by dispending any beginning of education to be compared with sing with them, when they are not really necessary. to us to convey no clear idea. Of course, we do not bring arguments to prove that our ministers have what same article. After telling how occasions occur in that the other side have the productive appears to us a mere unintelligible fiction. The argu- which pastors need help in times of revival, and how ment in question is brought, not to prove the "validimembers can throw the responsibility that properly ty" of our ministry, in the Episcopalian sense of the term; but the sufficience of our ministrations for all the purposes for which the gospel was given; for the conversion, sanctification and final salvation of all who with his sustaining a pastoral relation to any church," belongs to themselves. This is an evil, so far we can term; but the sufficiency of our ministrations for all or the indications of Providence such, as to render hear the truth from us, and receive it in the love of it. he adds:-We suppose that if our ministrations are as efficient as any other in this respect,-it must follow that the advantages, which others think they possess over us in respect to "validity," are wholly imaginary. At least, they are wholly incomprehensible to us.

But Mr. Abbott says, "God sanctions," &c. That is, God bears witness, that all essential truth is present; from which we may infer, that the "peculiarities" which are absent, are no essential part of Chri

We thank the Witness for calling our attention to this subject. It helps us to put some points in a clearer light.

### INVITATION TO IMPOSTORS.

A Congregational church, lately formed at Bergen, Gennessee Co. N. Y. " to be located in the State of Illinois," resolved, among other things, that "this church will receive none to its fellowship, but such as will sustain and abet all who labor in the cause of moral reform."

Barnabas Phinney, who was lately dismissed and and this selection was ratified by every other church deposed from the ministry for a long course of licenousness, has been, for several years, "laboring in the cause of moral reform." He was, we are inform ed, an interested attendant at the famous meeting at New York, at which Mr. McDowall made his fa exhibition. He has, since that time, expressed much interest in that "cause," and preached several sermons for its promotion. He has left this region, where he would not be safe from the state prison. he should go to Illinois, and continue his labors "in the cause of moral reform," this new church, accordne to its fellowship, but such as will sustain and

ver, members of the church would probably be allowed to stand aloof from him. It would be said that their resolution was not intended to require co-operaon with such men. We presume it was not; and therefore it should not have been expressed so as to require it. But this is not the worst trouble.

Suppose his name and history concealed. A m of his character would certainly pursue a course which would not satisfy every body. Some would doubt the propriety of some of his measures. But they must tain and abet " him, nevertheless, or that church would not receive him.

The principle involved in this resolution is a bad We cannot safely, nor even innocently, pledge urselves to "sustain and abet all who labor in" certain cause. If we do, we shall find ourselves pledged to "sustain" bad men, in doing bad things; " sustain " John H. Slack, Esq. in promoting education in Canada; and to "abet" the Charlestown rioters, in burning the Convent. On this principle, we must join the abolitionists in their efforts to abolish slavery, and the anti-abolitionist mobs, in their attempts to preserve the union of the States by destroying Anti-Slavery presses; for, in both cases, the professed object,-the "cause" in which the par profess to "labor," and in which some of them really believe they are laboring judiciously, -is good; as slavery ought to be abolished, and the union ought to be preserved. The known prevalence of the principle of that resolution is operating as a continual invitaon to impostors. Bad men are encouraged to take part in religious efforts, or efforts which they call religious, or which are said to have the moral improvement of some part of the human race in view, by knowing that many will feel bound to "sustain and abet all who labor in the cause." One will set out this course is to be pronounced a matter of conscience; on an agency, sent by himself, or by a society of fel- and the majority are to be informed, that the minority low-conspirators, or of good men or women whom he has imposed upon; and every body must "sustain and abet " him, or down comes the thunder of an that the majority will consent to invite the evangelist, anathema from him, and from every church over as the least of two evils. We do not know that we which he has influence. Another starts a newspaper; and every man who will not take it, and praise it, is course; but we do know that evangelists have gone denounced as an enemy to "the cause;" as "an from town to town, on invitations procured by this Essa, who will sell his birth right for a mess of pottage." Another writes a book; and every one must knowledge, or not, they have often accepted invitaencourage the sale, or be denounced as a friend of that tions, which a majority of those who gave them, against which the book pretends to be written.

This system operates powerfully on two classes of en. It terrifies some, who are timid, into complied by members of the established Episcopal church, ance. They dare not do otherwise, than join him permanent, and costs more than it is worth. The who demands their services. They are sometimes frightened into a vast amount of "moral courage," observation and experience have furnished us with now ready to enter the field of Missionary labor as soon as the means are furnished to suprect, we leave to be decided by the "brethren" of are gratified by joining in the cry of condemnation. When a religious man has a great deal of the spirit of hatred in him, seeking for exercise, it is a great relief to him to find somebody whom he can hate religious y,-for the love of God, and out of pure benevolence to mankind in general.-" No-he don't hate him, neither! He only abhors his character, detests his onduct, sees clearly his desert of hell, and wishes him out of the way- 'in Abraham's bosom!" He would not hurt a hair of his head!" He would only nake the rascal universally odious, by way of " pinch ing his conscience."

- We do not mean to apply these remarks to he church formed at Bergen; but to that class of leaders in moral enterprises, whom the feeling expressed in their resolution invites into the field of effort. They are profited, and the malignant part of their folowers are gratified, by an anathema on every man who does not buy their books, or help them in such other ways as they desire.

## EVANGELISTS.

Resolved, That the existence, in the churches, of an order of itinerating evangelists, devoted especially to the business of excitement, and to the production of revivals, cannot be reconciled with the respect and infigence which are indispensable to the usefula and stability of the stated ministry, to the harmony of ecclesiastical action in the churches, to the steady and accumulating influence of the gospel and its institu-tions, and to purity in doctrine and discretion in ac-

This is the Connecticut and Massachusetts resolu ion, concerning Evangelists, which has given so much trouble to the friends of the system that employs them. The last N. Y. Evangelist contains a long article of explanation, intended to evade its force. About half of it is taken up in showing that, in New England, an evangelist is merely an ordained minister without are not a distinct " order," and therefore that resolution is "groundless." The reader will observe, that the resolution does not speak of evangelists, generally; but of "an order of itinerating evangelists, devote especially to the work of excitement and to the production of revivals." That something has been done towards introducing such an "order," class,

which pastors need help in times of revival, and how us, and can multiply ministers and "the calls on one or more individuals may be so nuitiply than we can do. And, bes merous and pressing, or the state of the public mind

In that case, if he is a pastor, he asks a dismission, and if he is not settled, he and if he is not settled, he declines a settlement, that for a season he may give his undivided attention to such labors. The latter was the course pursued by Mr. Nettleton, Mr. Finney, and some others, who never had been pastors when they became evangelists. The former is that of Mr. Burchard, Mr. Foote, and several others, who have left the pastorate for a season to become evangelists. About the year 1831 or '32, a considerable number of pastors, of our acquaintance, whose labors were in constant requisition in attending protracted meetings, and who found so fretance, whose labors were in constant requisition in attending protracted meetings, and who found so fresences injurious to their pastoral labors, seriously contemplated being dismissed from their congregations, to labor as evangelists for a season.

And again:—

Rev. Samuel G. Orion is appointed by the presby-

tery of Buffalo, to labor as an evangelist among the churches represented in that body. And they secure

If we are not misinformed, the presbytery of Champlain dismissed Rev. Horatio Foote from his pastoral charge for the known purpose of becoming an evange-list. Here was not a direct appointment, but a vir-tual recognition, by the churches of that presbytery,

that invited his services. And yet again:

Many years ago, a valuntary association was formed among the ministers and churches in Tolland the following extract from his paper of Sept. 29. county, Ct. to employ evangelists in promoting revi-vals. Rev. Mr. Smith was supported by that society for some years, and we believe some others.

[Was not Mr. Leavitt's editorial predecessor one of

n? What has become of him?] Now, though these men may not constitute an "order," in the exact sense in which the word "order," in the exact sense in which the word "order" is used by Episcopalians, when they say there are three orders in the ministry, yet these extracts prove that they do constitute an "order," in the sense ove that they do constitute an "order," in the sense mitted these very extraordinary senses to hich that word bears in plain, honest English, and in the resolution at the head of this article. However, not to make too much of a word, let us call them a class. These extracts show that something has been ione towards introducing just such a class of men, as that resolution describes. The resolution was intend- observation, although we are gene ed to discountenance and discourage exactly such of to discountenance and discourage exactly such ing our church, and our religious observed in the said of evangelists who do not come within this detailed of evangelists who do not come within this detailed of nature's blessings; we raise our church, and our religious observed in our religious observed in the said of evangelists who do not come within this description, is not at all to the purpose.

mended to speak against the arrangements of Divine Providence in raising up a Whitefield once in several centuries, but against the supposed wisdom of men, Providence in raising up a Whitefield once in several Our providing a permanent and somewhat numerous order," or if the word be preferred, class, of such falsehood, and it is truly surprising with evangelists as it describes. Whether it can, by fair means, be made to include all the individuals above mentioned, some will seriously doubt.

One other rount.

One other point. The charge, so often insinuated, wherever or by whomsoever it is made, that evangelists crowd them-elves into other men's field of labor, is doubtless a

No church need have, or will have the labors of an

ests of religion will be promoted by it. well understood. The first step is, to get a few friends in the church to which an invitation is desired; which may be done in various ways. Next, these senses," they will doubtless be able to know few friends are to move that an invitation be given. Thirdly, if any hesitate, they are to denounce all such, as cold-hearted, slothful, enemies of revivals. them that the "ocular powers" of Protes opposers of the Holy Ghost, &c. The vocabulary to he used, may be borrowed from a certain class of newspapers, or caught from the letters or conversation of those who have caught it. Perseverance in will not desist from it, till they carry their point. In this way, such a state of feeling is to be produced, can convict any evangelist of having advised such a

were very sorry they were thus obliged to give. In thus yielding, we think that majorities have erred. The neace thus obtained is neither solid nor resolution under consideration was intended to encourage such majorities in firm and decided adherence one of their own best judgments.

There are other points in the article under con sideration, to which we do not assent; but enough for ting to destroy our country's liberties," just as p

## PRESBYTERIAN CONGREGATIONALISM.

The last Presbyterian gives resolutions adopted by the Presbyteries of Northumberland, Bedford, Carlisle, New York,-[which of the New York Presbyteries?] and Louisville, condemning the decisions of the late General Assembly in relation to the Western Foreign Mission Society and the case of Mr. Barnes. Two or three other Presbyteries have passed similar resolutions. They all express, more or less plainly, a determination not to submit to those decisions. Seve- us under the necessity of doing it. He of ral of them say plainly, that they prefer a separation from the Presbyterian church.

It seems, therefore, that, in the judgment of these is a mistake. He adds-" without even "genuine Presbyterians," of the "Old School," the to them one good motive." Here, w General Assembly is nothing but a great advisory council, after all. It has no authoritative jurisdiction. to have expressed our conviction that they be Whatever its decisions may be, those for whose gui- from good motives, at least in part. Our dance they were given are to consider afterwards, whether they will "accept the result" of the great need of saying it. We have not, however council, or not. The only tribunal whose decision is them of acting from bad motives. As the final, is the judgement of the governed, among them, the Protestant Vindicator have been so lavish as a

Congregationalism are forced, in their conscientious testimony, we thought it proper to show opposition to its alleged influence, to act on Congre- themselves were surrounded with as many and gational principles

## A STRUGGLE FOR POWER.

The editor of the Presbyterian says:-If the orthodox can obtain an ascendancy

next Assembly, let them exercise their power by sep-rating from their communion those who have trou-oled Zion. If this cannot be accomplished, the next next mode must be adopted—the orthodox should stand apart and declare themselves to be the Presby- does not profess ever to have seen the Numer erian Church. The event itself we regard as inevi-able. If a concerted attempt is not made by the or-hodox, there can be no doubt, that the thing itself York, will be effected by the separate action of Synods and Presbyteries.

A " report on the state of the Presbyterian Church," adopted by the Presbytery of Northumberland, says:-It would, at any rate, take a long time in order to get the other party completely in our power, and the attempt be attended with a still more tramendous war-

consent to struggle for defini

The struggle in the Presbyterian Churc avowedly, in the minds of some who are eng declines a settlement, that a struggle for power. We see not how have avowed it in plainer language. They intend to make what they think a good use of if they can get it. They do not desire power, ambitious people are supposed to do, mere sake of having it, but for the sake of using it think it should be used.

It is doubtless right, in certain cases, to deer to do that which needs to be done. But a our power," those who are engaged in it well on their guard against t scarcely a situation possible, in which a exposed to be led away by a bad spirit, th the while that they are "doing God who can carry on an electioneering campaign, such circumstances, without injuring the pur own spirit, is more than a comme

### ROMAN CATHOLIC EYES AND EARS We are very much obliged to the Editor of Catholic Telegraph, for the information con

The discernment of our Protestant frie extraordinary; nature has blessed greater ocular powers than she has given to:
A Presbyterian, for instance, can see in t
church what we have never seen, who ha
its bosom all our days. So it is with Prot which we have never heard. They our own affairs, and ought to k voices against this Protestant monopole The resolution, it should also be observed, is not hearing every thing, near us and a fact, that we can actually both see a

> After this honest exposition of our as we hope our Presbyterian, Methodist, and U friends, &c. will be kind enough to allow us the

For our part, we will not only "allow" then vangelist, except on their own invitation, which of ourse they will give only when they think the interexercise of " their " proper senses," but will be people. If indeed they are "human;" if the and ears are " actually " made like " the neighbors; if they can indeed " both see and hea if they will take the liberty to " exercise " their of bread when they see it and taste it, and longer mistake bread for flesh and blood. amply sufficient to discern the difference bread and flesh; and if the "senses" of Ron lics are indeed like ours, and if they will me doubt not that they may see the difference they "know the difference between truth at hood," they must know that what they see false, is not true; that what they see to be not flesh and blood.

If, however, the editor of the Telegraph nistake in this matter; if the " proper senses man Catholics, as at present used, are not suff distinguish bread from flesh and blood, how subjects? May it not be, after all, that if their and ears" were "made like" eurs, and we faithfully and impartially used, they would see hear all the abominations which Protestants find in Roman Catholic church? Can it be any more cult to persuade them that the worship of the virgin " which takes place before their eyes, 8 worship of the blessed virgin, than it is to pus them that the bread which they see and bread, but flesh and blood? they have not actually seen and heard priests" as they ever saw the bread used in the the Lord's Supper; and been persuaded by the pri that what they saw and heard was not really a but good sound republicanism, "under the form with the accidents " of a plot

MARIA MONE. - What very hard work it is, ny thing alone, after you have once meddled wi We did not mean to say another word about Monk, at least for some time; but "D. M. B. that we "speak so decidedly against a have aided " in circulating her book. This, have erred. We ought, for fear of n is, it never occurred to us, that there co ing bad motives to good men, for the sake of It is amusing to see how these special enemies of their reputation, and thus weakening the for temptations to act from bad motives, and we fore as liable to reasonable suspicion, as the gr whom they condemned. That is all that we is tended to do.

"D. M. B." says that Dr. Brownlee, "wh with the Col. [Stone, ] and accompadepartment of the Nunnery," condenus las of it. Here is a very serious mistake. life. He was present, only at the intervew t If York, between Col. Stone and the two pur

Dr. Brownlee says, in the Journal of C An esteemed elergyman of this city, who ince spent several days in Montreal, gives

obtain on the subject, that th there believe that most, if Maria Monk, are practice This they believe ind This they believe indep This is very likely. That

es" spoken of in this book, he nneries, is well known. They the system. That they have ntreal, is highly probable, and even if Maria Monk is given i "D. M. B." is afraid that, if the public will have no confidence hat may be made of the abominat tainly will have that tendency ain the book, if it is not true, will On the contrary, if all Protestants ain it, and be defeated in the end so much the greater. Besides defend that which is false, for ne advantage by acknowledgin clear conscience, or to secure die in our statements. NTERCOURSE WITH ENGI

The N. Y. Observer copies, t, the following resolution, ad orth Anti-Slavery Society, Oct. Resolved, That this meeting e ngregational Union for Engla take care not to admit any Delega American churches in future, but to be true and honest Abolition also express their hopes that that Price will obtain extensive circulat monthly publication on Slavery in very and the Slave Trade through The Handsworth Anti-Slav rery unimportant affair; and the Congregational Union of England ittle of the spirit of this resolu at spirit does prevail, to any nt, just let us know it, and that oled with delegates from t re fact of their appointment legates a courteous reception, sition on this side of the wa

The expediency of continuing egates was seriously question -informed and judicious sion of the Handsworth Ant de known in this country. W not disturb the calmness, should be considered.

NEW PUBLICA BLICAL ANALYSIS: OF. ment of the Instructions of Compiled by Rev. J. U. Par-The object of this work is to her, the whole testimony of ojects revealed in the Bible, tages are contemplated in it. ties for applying the well

Bible is its own best interp ulative testimony, to give warpressiveness to admonitions.
The collations are made by er those passages which spe receive to argument.

ore, exhibit not the opinion of the older testimony of God, from dual will form his own opinion.

The work will contain about 50 tell bound in sheep, and furnished ard their names, at \$1,75 per co.

That it may recover the confidence. That it may secure the con impartial compilation, the auth oof sheets of those particular topic mominational peculiarities, to th me member of the Church especia stance, on the subject of Baptism
stance, on the subject of Baptism
stance, Church Government, to Dr.
evereignty of God, to Dr. Fisk
Christ, to Dr. Nichols, Prof. HANNING; Extent of the Atoner ER; Future State, to Mr. BALL hat if any passages are omitted criptural view imperfect, they may To arrange, under every topic, a e only, which truly belong uch talent, learning and industry; the compiler must understand co

g of every text, and its bearing on The Duty of American Christians to the Heathen. A Sermon pread Sept. 14, 1836, before the Americ missioners for Foreign Missions. missioners for Foreign Missions, seventh Annual Meeting. By Joh Pastor of the Second Congrega Dorchester, Mass. Boston: Cro

An extract will be found in and of the discourse, but beca ughts and facts which will be en our readers. The whole se

ssistant to Family Religion; or, Market and Devotions. By William nd Devotions. By William etary of the American Educa Edition. Boston: Crocker & Bre 372, 12mo.

We have placed the 27th chapter pon our first page; omitting the thrown into notes at the bottom apy more than half as much ch of our readers as have not alre here find a fair specimen of it. on has been demanded, speaks w

nd for those who need it. In looking over question 16, the coursed to us,—what would be Sabbath, if public worship we e Boston Book: being Specimens Literature. Edited by B. B. Ti Light & Stearns, 1837. pp. 360. I Though dated 1837, being intend for that year, the publisher with a copy whenever you ca d the mechanical execution satisf somewhat particular, and jealo of metropolitan art. Ou glansee several very beautiful and oth cles, which are old acquaintanc et taste and knowledge of "M " is a pledge for the rest. We on, in the least degree be

ess, has been allowed to find ad ered Fragments. By Rev. John of St. Andrew's Church, Phila The Pastor's Testimon &c. Philadelphia : William

pp. 408, 12mg The Preface informs us that this vol THERED FRAGMENTS, not become ts, or unfinished pieces, but be n brought together in this vol es, as has just been intimated ixion with each other, thoug some great principle of Christia s a complete narrative by itself."

language. They doubtle apposed to de, merely for the

way by a bad spirit, thinking oing God service. ering campaign, und ithout injuring the purity of his

OLIC EYES AND EARS.

from his paper of Sept. 29. otestant friends is trul n she has given to the Cati ey have beheld us plotting to liberties—we have never ager grant us permis rful things which Prete act it would occu at which never came under our re are generally occupied with ght to know something regard-ir religious observances. We such an unjustifiable dispensecan make no such disc are made like our neighbor ish them, it is ne ally both see and hear! No difference between trath a ly surprising with what tem

Il not only "allow" them "th oper senses," but will be very v are "human;" if their "eve for flesh and blood. We seen if the "senses" of Roman Cal rs, and if they will use them ice between truth and file know that what they see to

th, in proportion to the about make these observations for

s Christians who think. H

d enough to allow us the

; if the " proper senses " of Ro flesh and blood, how can senses are trust-worthy on ethade like " ours, and were tially used, they would see and ons which Protestants find in the ch? Can it be any more diffi that the worship of the "blessed place before their eyes, is not the d virgin, than it is to persuade d which they see and tasts, is not lood? How do we know that ually seen and beard priests "plet-country's liberties," just as plainly ne bread used in the sacrament of and been persuaded by the priests. and heard was not really a plot ublicanism, " under the form an of a plot?

-What very hard work it is, to is you have once meddled with it o say another word about Mari me time; but "D. M. B." lays ity of doing it. He complain decidedly against all persons whi lating her book. This, we think, adds-" without ever attributing motive." Here, we think, we ught, for fear of misapprehension ur conviction that they have acted s, at least in part. Our only excus to us, that there could be any

We have not, however, accured bad motives. As the writers tor have been so lavish in ascribgood men, for the sake of injuring thus weakening the force of the ught it proper to show that the unded with as many and street from bad motives, and were there ble suspicion, as the gentleme nned. That is all that we have it

,] and accompanied him into ever Nunnery," condemns his acc v serious mistake. Dr. Brews r to have seen the Numbery, in t, only at the interview is A ol. Stone and the two prefes

rs, in the Journal of Commercials, who not less a days in Montreal, gives it as hajority of the Protestants there, in Monk has ever been a sun-

re believe that most, if not all, the vices spoken ria Monk, are practiced in the Hotel Dieu Nun-fhis they believe independently of what she year Mr. Perkins says in one of his letters, es is practiced there, there can be

is very likely. That "most, if not all, the spoken of in this book, have been common in es, is well known. They are the natural fruit vstem. That they have prevailed in that at sal, is highly probable, and will continue to be if Maria Monk is given up as an impostor.

October 28, 1836.

M. B." is afraid that, if this book is rejected, public will have no confidence in any disclosures may be made of the abominations of Popery." It will have that tendency; but trying to susthe book, if it is not true, will not help the matter, e contrary, if all Protestants should try to susand be defeated in the end, the evil would only much the greater. Besides, it would be a sin, lefend that which is false, for fear we should lose advantage by acknowledging the truth. To cry alf" when there is no wolf, is not the way to keep ar conscience, or to secure the confidence of the in our statements.

PERCOURSE WITH ENGLISH CHURCHES. The N. Y. Observer copies, from the London Patthe following resolution, adopted by the Hands-Anti-Slavery Society, Oct. 3.

resolved, That this meeting express their earnest e that the London Missionary Society, and the regational Union for England and Wales, will e not to admit any Delegate from any of the in churches in future, but such as are known rue and honest Abolitionists. This meeting areas their hopes that that the Rev. Thomas obtain extensive circulation for his valuable blication on Slavery in America, and Slathe Slave Trade throughout the world.

The Handsworth Anti-Slavery Society may be a mimportant affair; and there may be, in the egational Union of England and Wales," very f the spirit of this resolution. If, however, it does prevail, to any very considerable exset let us know it, and that Union will not be bled with delegates from this country. If the fact of their appointment cannot secure to our gates a courteous reception, there will be little

tes was seriously questioned, by some very informed and judicious men, even before the known in this country. We hope that decision not disturb the calmness, with which that quesald be considered.

### NEW PUBLICATIONS.

AL ANALYSIS: or, A Topical Arrange-of the Instructions of the Holy Scriptures.

ness to admonitions.

ations are made by "searching the Scripm Genesis to Revelation, and arranging tose passages which speak of the same topic,

their names, at \$1,75 per copy. at may secure the confidence of the public as partial compilation, the author will submit the theets of those particular topics which relate to inational peculiarities, to the examination of member of the Church especially interested; for re, on the subject of Baptism, to Dr. WAY-; Church Government, to Dr. WAY-WRIGHT; itself of Capt. to Dr. Fayer, the Character. ignty of God, to Dr. FISKE; the Character ist, to Dr. NICHOLS, Prof. WARE, or Dr.

passages are omitted which render the sew imperfect, they may be suggested. arrange, under every topic, all those texts, and only, which truly belong there, will require nt, learning and industry: for, in order to do the compiler must understand correctly the meanof every text, and its bearing on every subject. If outed, the work will be very convenient in-

to the Heathen. A Sermon preached at Hartford, Sept. 14, 1836, before the American Board of Com-missioners for Foreign Missions, at their Twenty-seventh Annual Meeting. By John Codman, D.D. Pastor of the Second Congregational Church in Dorchester, Mass. Boston: Crocker & Brewster, 1836.

part of the discourse, but because it contains some eaders. The whole sermon should be studied.

igh dated 1837, being intended as the "Anor that year, the publishers wal gladly furnish th a copy whenever you call for it. You will what particular, and jeulous for the reputametropolitan art. On glancing at the context, several very beautiful and otherwise excellent which are old acquaintances. Mr. Thatcher's laste and knowledge of "Metropolitan Literais a pledge for the rest. We understand that

s, has been allowed to find admission.

a complete narrative by itself."

the subject, that the mass of the Protes- The narratives are written in a pleasing style. The | very pertinent remarks on Christian intercourse be- made a peremptory demand upon the American Gov-"great principles of Christianity," as here exhibited, tween the two countries, he closesare shown in their Episcopalian dress. For sale at

Maria Monk and the Nunnery of the Hotel Dieu. Being an Account of a Visit to the Convents of Montreal, and Refutation of the "Awful Disclosures." By William L. Stone. New York: Howe & Bates, 1998.

A pamphlet of 56 pages, containing the account published in the Commercial Advertiser, with additions; showing clearly, we think, the existence of imposture, but leaving the impression that the whole natter is not yet understood.

in French, by Jordon, at Colman's Literary Rooms. F. M. J. Surault, Editor. Price, \$2,50 per an. or reading of French familliar to those who have some knowledge of the language. The first number, so far as we have examined it, is well done.

COLMAN'S LITERARY ROOMS, 121 Washington Street, are worthy of a visit. You will find there a good assortment of books and stationery; a circulating 1836. library, agencies for many important periodicals; a room in the rear, where you may examine a book, or a newspaper, or a review, or write a letter, or converse with a friend-privileges which you, being a man of common sense, will be neither afraid to use nor willing to abuse; and above all-for it is in the second story-a gallery of elegant engravings; lithographs, &c. which are open to your inspection.

Mr. Colman will show you a medal, struck at Birmingham, on one side of which is the figure of a gentleman, full of health, viger and cheerfulness, standing erect, his right hand resting on an urn inscribed "Temperance," while his left holds the "horn of plenty," full to overflowing. On his left hand, sits figure of human wretchedness, chained to the rock of 'Intemperance." Both are surrounded with the text, " strong drink is bitter to them that drink it." Isa 24. 9. On the other side is the following

IMPORTANT CERTIFICATE. Being satisfied from observation and experience, as well as from medical testimony, that ardent spirit as a drink is not only needless but hartful, and that the entire disuse of it would tend to promote the health, the virtue and the happiness of the community—we hereby express our conviction, that should the citiexpediency of continuing the interchange of ces was seriously questioned, by some very formed and judicious men, even before the first of the Handsworth Anti-Slavery Society was good of our country and the world.

Signed, James Madison,
Andeew Jackson,
October, 1834. John Quincy Adams. The signatures are fac similes. The medal is to be worn, as a badge of distinction, by the most worthy in our schools. Mr. Colman has other medals for the same purpose.

the Instructions of the Holy Scriptures.

It is to present, collected toject of this work is to present the sonic the subject, Mr. Ingraham commenced a
course of lectures on this interesting subject, last
evening, at the Masonic Temple, before a numerous
evening, at the Masonic Temple, before a numerous
evening, at the Masonic Temple, before a numerous
evening, at the Masonic Temple, before a num sist to Revelation, and arranging toges which speak of the same topic, to argument. They will, there to opinion of the compiler, but the of God, from which each individual of the country of the compiler of the country of the countr

testimony of God, from which each indi-iffilierm his own opinion.

We have not been able to attend any of Mr. Ingra-brak will contain about 500 pages. It will be not in sheep, and furnished to those who for-the remarks of the Joarnal to be just.

paper stopped, and says he will take it again, when we cease to call the abolitionists, "incendiaries and fanatics—foes to the Union and enemies to its perpetuation." The fact happens to be, that we have never called them by either of these names, or by any name equivalent to either of them.—The letter of our late subscriber, ahove referred to, is addressed to "The Beachalle was loosed from her fastenings and rist, to Dr. Micholes, Froi. Walks, visually subscriber, above referred to, is addressed to "The Future State, to Mr. Ballou or Mr. Cobb; Editors of the Boston Recorder," as if there were two editors; and is directed to "The Rev. Nathaniel Willis," just as if Dea. Willis were an ordained minister, and an Editor of the Recorder. Of course, no possible degree of care on our part will ensure the approbation of men who read so inaccurately.

N. Willis, though not Editor, is Proprietor and Publisher of the Recorder, and all letters relating to Subscriptions should be directed to him.

The Editor of the Recorder has no conn the Youth's Companion. It is edited by N. Willis,

As extract will be found in another column. We ligious professions, and the right of public worship to all Frenchmen,—France is to be told, "Fest—but part of the discourse, but because it contains some part of the discourse, but because it contains some part of the discourse, but because it contains some part of the discourse but because it contains some professions are religious professions.

the most elegant and powerful production we have Boston Book: being Specimens of Metropolitan ever seen from the pen of Mr. B. He reminds Dr. terature. Edited by B. B. Thatcher. Boston, plt & Stearns, 1837. pp. 360. 12mo. and of the many thousands more in other parts of South Africa; of slavery in the East Indies; of the West India system, which one of the Anti-Slavery societies call " an aggravated slavery, under the delumechanical execution satisfactory, even if you sive name of apprenticeship;" of Popery in Canada, sustained by annual grants of money, till the people are so ignorant that grand jurors and school commissioners are allowed by statute to make their marks instead of signing their names; of the appropriation, by the present parliament, of £8,928 for the Roman Catholic College at Maynooth, Ireland; of the support of inon, in the least degree bordering on pro-idolatry in India, by the British Government; of the neglect of the religious instruction of the inhabitants of red Fragments. By Rev. John A. Clark, Recof St. Andrew's Church, Philadelphia; Author
The Pastor's Testimony," "A Walk about ZiKe. Philadelphia: William Marshall & Co.
The Pastor's Testimony," "A Walk about Ziare the slares in the United States; of the state of
Ireland, in which, from misgovernment, one third of

we shall despair of seeing it done. We do not copy the letter, because of its length, and because so much of the subject of it has already been given to our given by

ABOLITION OF SLAVERY IN ASSAM .- The article under this head, on our last page, contains some LE LITTERATEUR FRANCAIS is the title of a paper of eight quarto pages, published every Saturday, slavery. We give the plan entire, not as the best flag, and the Go that can be adopted, but because it shows the possibility of abolishing slavery within a moderate length \$2,00 in advance. It is a good device for making the of time, without any violent disruption of the bonds of

Editor of the Recorder. Mr. Bell is probably a man of similar views.

of Newcastle have

Resolved, That inasmuch as the rejection of this

slave trade. We doubt whether many missionaries will acknowledge the authority of Boards in this country, to "transfer" them about at pleasure.

SAILING OF THE MISSIONARIES.

SAILING OF THE MISSIONARIES.

The missionaries who were to have sailed on Saturday, in consequence of the storm, did not depart until Monday morning. Their names and places of nativity are as follows:

Rev. Miles Br. D. Norway, Herkimer Co. N. Y.; Mrs. Ruth Montague Lucas Bronson, Madison, Madison Co. N. Y.—Rev Jacob Thomas, Elbridge, Onondaga Co. N. Y.; Mrs. Sarah Maria Willsey Thomas, Willseyville, Sioga Co., N. Y.—Rev. Levi Hall, Stafford, Conn.; Mrs. Catharine B. Morse Hall, Southbridge, Mass.

Messrs. Thomas and Bronson, are destined to the station at Sudiya, Assam, and Mr. Hall to the sta-

Stow led in prayer; and a little before 11 o'clock, the Rosabella was loosed from her fastenings and with a fine breeze bore off her precious cargo. The Board shipped in this vessel about 2000 reams of pa-per, three presses, &c. &c. The whole amount of disbursement required for their embarkation ex-ceeded \$12,000.

ceeded \$12,000 The Rosabella wore the BETHEL FLAG, which we hope may soon be hoisted on every craft that floats upon the "mighty waters." Her captain and first-mate are both pious men.—Ch. Watch.

## ECCLESIASTICAL.

Ordained at Northborough, on the 19th inst. the Rev. Daniel Hopkins Emerson, son of Dr. Em-Rev. Daniel Horkins Emerson, son of Dr. Emerson of Salem, as Pastor of the Evangelical Congregational Church in that place The public performs for one of the New York papers. He says, of the new French ministry.

If France shall insist for the free exercise of all religious professions, and the right of public worship to sall Frenchmen,—France is to be told, "Fet—but provided always that you profess no religion which is opposed to the one professed by the majority of the natton, viz. the Roman Catholic faith"

And this is said, when the Minister of Public Instruction is Guizot, a Protestant, a man of evangelical piety, a maker of speeches at Bible Society meetings; We have not a particle of confidence in this O. P. Q.

Rev. Daniel Horkins Emerson, son of Dr. Emerson of Salem, as Pastor of the Evangelical Congregational Church in that plaic performs of Salem, as Pastor of the Evangelical Congregations of Salem, as Pastor of the Evangelical Congregation of Salem, as Pastor of the Evangelical Congregation and sho of primary schools, the income of the portion of the surgests the expediency of establishing schools. He suggests the expediency of establishing schools. He suggests the expediency of establishing schools, the income of the portion of the surplus revenue which is to be received by the State. The Governor recommends the adoption of measures for receiving and disposing of the State's proportion of the surplus revenue.

The clip schools, the income of the portion of the surplus revenue which is to be received by the State. The Governor recommends the adoption of measures for receiving and disposing of the State's proportion of the surplus revenue.

The Clip schools, the surgests the expediency of establishing activation of approach approach to the policious character of the policion of measures for receivemends the adoption of measures for receiving and disposing of the State. The public worship to the aid of such institutions and also of spring the surplus revenue which is to be received by the surgle schoo

where the second page, and the find a fair specimen of it. That a third edicitas been demanded, speaks well for the work, for those who need it.

Now, s., which the specimen of it. That a third edicitas been demanded, speaks well for the work, for those who need it.

Now, s., which the specimen of it. That a third edicitas been demanded, speaks well for the work, for those who need it.

Now, s. which the same Council the Rev. Samuel A. Fay was majority over all other candidates. Second balloting, Nov. S. Mr. Hiland Hall is re-elected in the 1st district by a majority over all other candidates. Second balloting, Nov. S. Mr. Hiland Hall is re-elected in the 1st district by a majority over all other candidates. Second balloting, Nov. S. Mr. Hiland Hall is re-elected in the 1st district by a majority over all other candidates. Second balloting, Nov. S. Mr. Hiland Hall is re-elected in the 1st district by a majority over all other candidates. Second balloting, Nov. S. Mr. Hiland Hall is re-elected in the 1st district by a majority over all other candidates. Second balloting, Nov. S. Mr. Hiland Hall is re-elected in the 1st district by a majority over all other candidates. Second balloting, Nov. S. Mr. Hiland Hall is re-elected in the 1st district by a majority over all other candidates. Second balloting, Nov. S. Mr. Hiland Hall is re-elected in the 1st district by a majority over all other candidates. Second balloting, Nov. S. Mr. Hiland Hall is re-elected in the 1st district by a majority over all other candidates. Second balloting, Nov. S. Mr. Hiland Hall is re-elected in the 1st district by a majority over all other candidates. Second balloting, Nov. S. Mr. Hiland Hall is re-elected in the 1st district by a majority of 1,065, Mr. Wm Stade in the wind the well of the Mr. Henne M

P. S. DEFEAT OF DON CARLOS.-We learn from New York, that the ship Empress, at that port, from Malaga, 26th Sept., reports that a despatch was received at Malaga the day previous, from Madrid, announcing the complete defeat of the Carlist Army, consisting of 14,000 men, under the command of General Gomez, by the Queen's General Alaix, with the loss of several hundred killed, and 3000 prisoners. The engagement took these or he late of Sarenegart took the sarenegart took th The engagement took place on the 21st of September,

The engagement took place on the 21st of September, but the name of the place is not given.

The news was confirmed by an extra Courier from Madrid, who arrived a few hours before the Empress sailed. There was great rejoicings at Malaga on account of the victory.—Courier.

## Domestic.

The Texan armed Schooner Terrible, which was lately captured by the U. S. Ship Boston, has arrived at New Orleans for adjudication. The New Orleans papers give the following as the principal charges second here.

tween the two countries, he closes—

If I may not call myself your fellow Christian without offence, I can at least sign myself your fellow sin
If this letter utterly fails to turn the thoughts of

If this letter utterly fails to turn the thoughts of official paper, indicates that a war with Mexico is expected, and that the Government is desirous to throw

last:
""The Mexican ports are now open to the Spanish
flag, and the Government of Mexico has despatched
commissioners to Cuba, for the purpose of raising a
naval armament to cruise against the Texians. Is it
probable that men embarked in this warfare would, or

bility of abolishing slavery within a moderate length of time, without any violent disruption of the bonds of seciety. Showing this unanswerably is one of the most effectual means of hastening its termination; as it takes away one principal excuse for doing nothing.

"UNIONISM."—The following notice is from the Cincinnati Journal, and is dated Danville, Ky. Oct. 6, 1836.

On 29th of last month was married in this place, by the Rev. President Young, Henry Fry, a free man of color and resident of Illinois, to Louisa, a servant maid of David Bell's, Esq. of this place. On the next morning, by the permission of the generous master, she started with her husband to his home, where of course a hort residence will give her freedom. Louise had received an excellent education both at a week and the Sunday School for colored persons here.

President Young belongs to the "Kentucky Union," and all good and rational movements "for the Relief and Improvement of the Colored Race." Gerrit Smith classes him with Rev. Leonard Bacon and the Editor of the Recorder. Mr. Bell is probably a man of the decidence of the conductive of the conductive that the war is the war will be declared against the United States in the sentiment appears to universal among Mexicans, that war will be declared against the United States in the event of their recognition of Textas independence." From this it will be sent appears to desirous of involving foreign powers in the war. This can only be done by exciting jealously of the growing power of the United States. If Spanish hay, can be induced to take part in the war, to prey upon our commerce in the Gulf of Mexico, and if in the collision thus produced, alarm for the safety of Cuba could be excited, the Mexican Government doubtless supposes that the European powers might be brought to make common cause with it in the war against Texas; a war which evoid be represented by those wiling to engage in it beyond the Atlantic, as intended to bridle the spirit of conquest in the U. S. The pretext for it is to b beyond the Atlantic, us intended to bridle the spirit of conquest in the U.S. The pretext for it is to be "the recognition of the Texina Independence!" After the quietus given to this attempt in the British Parliament, we should have supposed further experiment would have been reliminated.

FROM FLORIDA.-The Jacksonville Courier, of Resolved, That inasmuch as the rejection of this Committee's report was brought about by the concerted action of the friends of voluntary associations, especially the Home Missionary Society; and whereas the American Board of Commissioners for Foreign Missions is not under the immediate control of the Presbyterian church; therefore this Presbytery do hereby refuse to sustain and countenance either of those societies, and request the American Board of Commissioners for Foreign Missions to transfer the missionary supported by this Presbytery to the Western Foreign Missionary Society.

"This committee's report," we believe, was some-Oct. 6th, received this evening, states that Col. Downing had arrived there, and immediately left for Black Creek to join Gov. Call. He did not discover any tracks of Indians on his way from St. Augustine to that place, although he had scoured the whole countries.

"This committee's report," we believe, was something about the Western Foreign Missionary Society.
We quote the resolution, principally, to show how some people speak of missionaries,—as things to be transferred per order of those who have the disposal transferred per order of those who have the disposal are who have been serving in the Creek country, the of them. This will not go. It is too much like the regular troops left there by Gen. Scott, amounting to regular troops left there by Gen. Scott, amounting to nearly 400 effective men, 600 friendly Creeks, and the Florida volunteers and militia, perhaps 300 more—making, m all, upwards of 3000. Gen. Jesup is now on his way to Tampa Bay, from which point he will co-operate with Gov. Call, who has the direction of the campaign, and whose attention will first be given to the driving of the Withlacooche swamps and hammecks. Several fine steamboats have been lately purchased or hired for the campaign. Three of them have touched at this port (Jacksonville) on their way to the east, within the last week. In addition to all this, Com. Dallas, by means of the cutters under his Nev. Miles Bronson, Norway, Herkmer Co. A. Y.; Mrs. Ruth Montague Lucas Bronson, Madison, Madison Co. N. Y.—Rev Jacob Thomas, Elbridge, Onondaga Co. N. Y.—Rev Jacob Thomas, Elbridge, Onondaga Co. N. Y.—Rev Jacob Thomas, Elbridge, Chans, Sarah Maria Willsey Thomas, Willseyville, Sioga Co., N. Y.—Rev. Levi Hall, Stafford, Conn.; Mrs. Catharine B. Morse Hall, Stafford, Conn.; Mrs. Catharine B. Morse Hall, Southbridge, Mass.

Messrs. Thomas and Bronson, are destined to the station at Sudiya, Assam, and Mr. Hall to the station at Sudiya, Assam, and Mr. Hall to the station at Sudiya, Assam, and Mr. Hall to the station at Sudiya, Assam, and Mr. Hall to the station at Sudiya, Assam, and Mr. Hall to the station at Sudiya, Assam, and Mr. Hall to the station at Sudiya, Assam, and Mr. Hall to the station at Sudiya, Assam, and Mr. Hall to the station at Sudiya, Assam, and Mr. Hall to the station at Sudiya, Assam, and Mr. Hall to the station at Sudiya, Assam, and Mr. Hall to the station among the Telingas, in the Presidency of Madison, Mr. Hall to the station at Sudiya, Assam, and Mr. Hall to the station at Sudiya, Assam,

considerable spirit. Colonel Lane, with a detachment of regulars and friendly Indians, was lately ordered to of regulars and friendly Indians, was lately ordered to Tampa Bay. On arriving at that post, he learned that a party of the hostiles had burned a house near that place the night before—and with a party of 12 mounted men, and 100 friendly Indians on foot, he immediately set off in pursuit of them. He discoverded the enemy, to the number of from one to two hundred after a pursuit of 12 miles, and with his mounted men charged the m and drove them into a hammook across the river. When the friendly Indians came up, an animated combat commenced—but Major Watson who commanded the Indians, soon ordered a charge, which was executed with great spirit and vigorbeing the first to cross the river. The enemy was soon completely routed—and suffered considerable loss. The loss of the whites was only 2 wounded.

Vermont.-Governor Jennison in his address to the Legislature of Vermont, recommends the adoption of measures for improving the character of the public schools. He suggests the expediency of establishing institutions for the education of teachers, and of appropriating to the aid of such institutions and also of primary schools, the income of the portion of the surplus revenue which is to be received by the State. The

Monday last week. Mr. Smith, the Van Buren candidate for Mayor, was re-elected by a majority of 611 votes. Whole number, 9,913.

Bank of the United States.—Bicknell's Philadel-hia Reportet says, "We understand from good au-nority, that the Directors of the Bank of the United States have it in contemplation to propose to our State Legislature, at their next session, to abandon their char-, providing the bonus which has been paid to the te, be returned to the Bank."

Italian Exiles .- The New York American mentions the arrival at New York in an Austrian brig of war of eight geatlemen of Italy, who have been for a long time state prisoners for political offences, having taken a part in the political movements of their countrymen. One of them, named Felice Foresti, who has been imprisoned eighteen years, was formerly a member of the bar and a judge at Venice. The others are said to be men of education, the best part of whose lives has been spent within the walls of a prison.

Graduates .- A correspondent of the Albany Even fog Journal gives the following list of the number of which is worse supplied with the means of grace than are the slares in the United States; of the state of Ireland, in which, from misgovernment, one third of the people beg their bread some part of every year; and finally, of the enormous depopulation of extensives, or undinshed pieces, but because there have brought together in this volume a number of the manufacture of the states of independent narrative sketches. These same part of every year; and independent narrative sketches. These same great principle of Christianity, and constitutions a complete narrative by itself."

which is worse supplied with the means of grace than are the slares in the United States; of the state of Ireland, in which, from misgovernment, one third of the people beg their bread some part of every year; and finally, of the enormous depopulation of extensive states are at peace.

The Pastor's Testimony, "A Walk about Zi-ke. Philadelphia: William Marshall & Co. pp. 148. That the United States in the United States, of the state of Ireland, in which, from misgovernment, one third of the people beg their bread some part of every year; and finally, of the enormous depopulation of extensive signs. As in control of contenting an extensive states are at peace.

2dly. That her commander, Lieut. Randolph, lad manifested the intention of committing an act of piracy upon a Sardinian vessel, the Pellicane Mexicana.

3dly. That she had sailed from this port without the authorization of the collector of this port.

Mexico and the United States.—It is stated in the New York American that the Mexican envoy and minister picupatentiary, Dou. M. Ed. Gorostiza, and at the surface of the price of the paper and the United States.—It is stated in the New York American that the Mexican envoy and minister picupatential paper and the United States.—Waterville College, Me. 14; Bowdon College, Mes. 22; Darmou roung men who have graduated at several of our

Amherst College, continues in its usual flourishing condition. The present Freshman Class numbers 76, and will probably increase to 80.—Hamp. Gaz.

In Westhampton, Mrs. Irene, widow of Mr. David Par condition. The present Freshman Class numbers 76, in North Bridgewater, Mrs. Mary Ann Russell, wife of Mr. Zibena Shaw, formerly of this city, 21.

Amberet College, continues in its usual flourishing condition. The present Freshman Class numbers 76, and will probably increase to 80.—Hamp. Gaz.

Loss of the William Gibbons.—We learn from the demand; and that the minister had demanded his passports.

The following, from the Washington Globe, the official paper, indicates that a war with Mexico is expected, and that the Government is desirous to throw the blame of it upon Mexico.

Although we have no knowledge of the reasons given by Mr. Gorostiza for taking his leave, we think the following extract form a letter, just received, sheds some light on the subject:

Extract of a letter received in this city from a gentleman who left Tampico on the 12th of September last:

The Maxicon parts were now to the September last:

The Maxicon parts were now to the September last:

Amherst College, continues in its usual flourishing condition. The present Freshman Class numbers 76, and will probably increase to 80.—Hamp. Gaz.

Loss of the William Gibbons.—We learn from the following Mondon, which sailed from New York on the 8th inst.

Loss of the William Gibbons, which sailed from New York on the 8th inst.

Charleston, was weeked on the following Mondon the coast of North Carolina. There were 140 passengers on board, including 32 females and 14 passengers on board, which was almost the following extract from a letter, just received, sheds some light on the subject:

Extract of a letter received in this city from a gentleman who left Tampico on the 12th of September last:

The Maxicon parts were conserved by the continuation of the index of the Level of the colores of One Maxicon Parts of the September Level of the served in the first building of the algorithm of the served in the first building of the algorithm of the served in the first building of the index of the Level September 12 to the served of the served of the served of

A very handsome Synagogue has recently been erected in Cincinnati, by the worshippers of the Jewish persuasion in that city; it being the first building erected for such a purpose in the Western States.

The amount of paper offered for discount at the bank of the state of New York, on the first day of its operations, amounted to \$3,600,000, of which about \$1,200,000 was received.

about \$1,200,000 was received.

Slave Case.—Last evening application was made
to Mr. Sheriff Huggeford, for a writ of habeas corpus
to take the body of a female slave who was supposed to have arrived in a vessel from the South, and which to have arrived in a vessel from the South, and which was then lying in the stream. Mr. Huggeford, who was engaged at the time, referred the applicant to C. D. Coolidge, the newly appointed Sheriff. That gentleman promptly complied with the request, and proceeded as in duty bound to serve the writ. The ne-

ceeded as in duty bound to serve the writ. The negroes who had been made acquainted with the affair had assembled upon the wharf when the Sheriff arrived. A boat was manned, and the officer with some others proceeded to the vessel.

The female, who had retired to rest, was awakened by the Captain and made acquainted with the nature of the writ—that it would procure her immediate freedom. But to their astonishment, she refused to leave the vessel, or to place herself under their protection—stating in the true dialect and with all the eloquence

the vessel, or to place herself under their protection—stating in the true dialect and with all the eloquence of the African, that she had a husband at home, and would rather return to him in slavery, than live in a strange land free. The applicant for the writ, finding that no persuasion would induce her to change her determination, left her to her fate.—Journal.

In addition to the above, we learn that the vessel referred to is the Eli Whitney, Capt. HARDING, bound to Savannah. The female slave referred to was employed on board as a domestic, and appeared to be contented and happy in her situation. The abolitionists used every means in their power, but in vain, to prevail upon her to letive the vessel. They told her she was suffering as a slave, and that by placing herself under their protection she would become free, she was suffering as a save, and that op placing first-self under their protection she would become free, otherwise she would be conveyed to the South, and there reduced to slavery! But rather than leave her comfortable situation she without the least hesitation chose the latter.—Eve. Gaz.

Fruits of Land Speculation.—Litigation in Maine appears to be on the increase—or the Judges pay little attention to clearing off the dockets. The Bangor Courier says at the Court of Common Pleas lately held in the transfer of the same of the court of t held in that town, there were twenty-five hundred cases on the docket! On the docket of the Supreme Court which was expected to be held in that town this week, there were sixteen hundred cases!

The New York Police Court has decided that a man is liable to be fined \$10 for refusing to assist in working an engine at a fire when commanded so to do by the engineer.

Disgraceful Outrage.—Capt. Pennoyer informs us at the schooner George Henry, laden with government stores, beating up the river with a flood tide day fifter eyesterday, was, as she passed St. John Bluff, ed into by some persons on shore. One shot passed the designed for the use of schools, is a very recently fulfill the volume, not only for the station, but it Disgraceful Outrage .- Capt. Pennover informs us fired into by some persons on shore. One shot passed through the head of the mainstil, one struck the slings of the forevard, which brought the vard to the deckof the foreyard, which brought the yard to the deck— and one shot wounded a man to the arm. The cap-tain supposing that he was thus rudely saluted by a custom house or some military post, rounded to, and went on shore to learn the demands upon him and his vessel. He could learn nothing. It was afterwards, ascertained by Capt. Pennoyer, who also went on shore at the Bluff for that parpose, that those men who came as for as Leckson ville with Col. Downing. who came as far as Jacksonville with Col. Downing, and who belonged at Major Taylor's company, having refused to proceed further, and half or quite deserted, had arrived at the Bluff on their return home, and being much elated with their own conduct and with g, committee the above outrage upon a peaceable vessel—and that too in the Government's employ, and bringing supplies for those troops who are fighting the battles these men are too posillanimous to take a part in.—Jacksonville Courier, 6th inst.

A Good Profit.-It appears by the report of the insuring the same amount of property in the ordinary ies at the usual rates would have amounted to \$445, 773 17! From this deduct the actual losses, \$39,000, and it shows that a Mutual losurance Company, in six years and a half, has saved to the insured upwards of \$396,000!!

Lynch's Lau.-Doctors William M. Greene Jas. Hagar propese publishing a paper in the town of Vicksburg, Miss., and in their prospectus avow their vicksourg, Miss., and in their prospectus avow their determination to support the supremacy of the laws, and oppose the edicts of His Honor Judge Lynch. When it is recollected that Vicksburg, has heretofore been the very head quarters of the Judge, for it was there that he hung some dozen blacklegs in a single day, the enterprise of Messrs. Greene & Hagar, to say

## NOTICES.

SUFFOLK CONFERENCE OF CHURCHES.—This secutation meets on Wednesday next, Nov. 2nd, in the d8 such Church, Boston, Delegates at 10 A.M. in the sapel, Public Meeting in the Meetinghouse at half past P. M.

2 P. M.
The Annual Meeting of the Religious Charitable Society of Middlesea North Vicinity, will be held at Westford, on Wednesday the 2nd day of November. The religious excises will commence at 10 A. M. in Rev. Mr. Luce's Meetinghouse.
JOHNUA EMERY, JUN, Secty.
Fitchburgh, Sept. 22, 1898.

Fitchburgh, Sept. 22, 1936.

The Suffolk South Association will meet in Boston, at the nouse of Rev. Artennas Boies, on Tuesday the first day of November, at 3 o'clock A. M. A. Bigglow, Scribe.

Warcester County Auxitiary Bible Society.-The Annual Meeting of this Society will be held in Worcester, on Wed-nesday the 2d day of November, at the American Temper-nuce House, at 11 o' clock A. M. for the transaction of mysiness; and in one of the Meetinghouses, at 2 o' clock P. M. for the public reading of the Report and Addresses. Auxiliary Societies are requested to send Delegates, and all friends of the Bible in the County, we invited to attend. Worcester, Oct. 18, 1838. A. D. Forten, Sectry.

The Middlesex South Association will meet at Needham, a Tuesday, Sov. 1st, at 2 o' clock P. M.
Natick, Oct. 18th, 1836.

E. D. Moore, Scribe.

TAUNTON ASSOCIATION.—The members of this body re-informed that their next meeting will be held at Rev. (I. Vernon's, in Rehaboth, at 2 o'cleck P. M. (not 10 A. l.) on Taresday, Nov. 1st. C. W. ALLEN, SCripe. Norton, Oct 24, 1335.

### NEW SCHOOL BOOKS.

Arithmetical Goode; in which the principles of a bers are inductively explained—and applied to day business of itte, for Schools and Academies of W. Green, A. M.

useful matter.

The attention of Teachers, and all others interested ocation, is invited to the above Books.

## RRIDGEWATER TREATISES.

NIFORM American Edition in 200., continuing Chal mers, Prout, Kudd, Whewell, Bell, Roget, Kudy, five mes. For Sale by IIILLIARD, GRAY & CO. O. 28

THE PATH OF PEACE.

UST Received and for Sale by WILLIAM FERCE, 9
Cornbill,
The Path of Peace, or a Bractical Guide to Duty and
Happiness. By John S. C. Abboth Author of Mother at
Home, and Chibi at Home.

Ciceronis Selecta Quadam Epistola;

OR Selection & M. T. Gieron. PERRINS AND MARVIN, 114 Washington street, have lately published—a selection of Cierco's Letters, for the use of Schools, Academics and Colleges.

IF Recommendations in evolence of the favor with which his work has been received by highly similar assumptions. As we been furnished among others, from Rev. Charles B. Alden, M. A. Perrichan of Philadolphia light School and Colleges. School for Young Ladies, No. 8 Franklin Row, and from Charles Devicer Cleveland, M. A., late of Languages in Dickinson College, and Peacher Female School, Philadelphia.

### THE NATIONAL ARITHMETIC;

COMBINING the Analytic and Synthetic methods,
which the principles of Arithmetic are explained at
illustrated in a perspicuous and familiar manner; contai

### Select Letters of Pliny the Younger; WITH Notes illustrative of the Manners, Gustoms, an

hall use it.

## BOSTON BOOK

UST received and for sale by WILLIAM PEIRCE, Cornhill, the fioston BOOK, being specimens of Metropolitan Literature. Edited by B. B. Tancher. O21

# EBREW and English Lexicon of the Old Testament, recioding the Ribbical Chaldee. Translated from Latin of William Ges mus, forcing and Prop of These in the University of Halle-Wittemberg. By Edward mason, D. D. late Prof. of Sacrel Literature in the These Seminary, Andrew For For Sage by WM. PCRUE, oligical Bonistore, No. 9 Cornhill. Oct. 28.

ENGLISH ASSEALS FOR 1835

rells, K. A.

The English Annual for 1837 - Jennin, 's Landoupe Annual, or Tourist in Spain, for 1837. Steam and the Cree-fles, by Chomas Restore Toustailed from densiting, by David Roberts. Received by atthick to the Co.

THE POOR RICH MAN, AND THE LIVE COR MAN. By the Author of Hope Leslie, Ac. Received by HILLIARD, GRAY & CO.

## YOUTH'S COMPANION.

Weekly, at the Office of the danian Kill, Cornhill—Price One Dollar a yea No. 11, Carabitle—Price One Bullar a year.

CONTENTS OF NEXT WEER'S NI and All Mary Maywood. Story of the Poor Institute. Nature of Mary Maywood. Story of the Poor Institute. Voolg Sabboth Breakers Punished. Short Sermons & r. Chileren, No. 2. How a Pious Youth may obtain a Collegiate Education. A Little Bay of Armenia. On the Death of Rev. Pion Fish, by Roy. Genome Gold. The Indie! and Little Mary Warset that the Sailor. The Inj. A Pisson's Comment.

From the Editor of Zion's Herald, a Methodist Paper, published in Boston.

used externally to the wound, and also internally, is a certain remedy for the bite of the rattleanake. It may be thus employed where the part is swollen, and it is too late to cut it out.

Six persons were taken from the city on Thursday morning of last week, to Quarantine Island, sick with morning of last week. To Quarantine Island, sick with

## ZEUNER'S ANCIENT LYRE -- 3d Ed.

DUBLISHED by CROCKER & BREWSTER, 47 Washington street,

THE ASCERT LYRE, a Collection of Old, New, and Original Church Music, under the approint of the Professional Musical Society in Boston. Arranged and Composed by Charles Zenner, Organist at Park Street Church, and to the Handel and Hayds Society.

ed by Charles Zeuner, Organist at Park Street Church, and to the Handel and Hayda Society.

RECOMMENDATIONS.

From Rev. Dr. Wainwirst?, Review of Trinity Ch., Boston.

I hold the Ancient Lyre in very high esteem for the taste, science, and west discriminated adaptation to the words.

The arrangement, too, of old and popular Pasim times, appears to me to be done with much skill; and for those who are attached to this music, I should think it would prove to be a schmidt work, as they may be sare to find it it can be a schmidt work, as they may be sare to find it it manner.

From Rev. N. L. Frothingham, Boston.

I will feeely and cheerfully say, that I regard both the American Harp and Aucient Lyre as books of extraordinary ment, and most valuable accessions to our ascred music. From yown part, I have racely found synaell using any other collections, since they made their appearance.

From the Chair as Park street Charch, Boston.

This collection is composed of old, new, and original church music. Many of the old tones have been menty harmonized with the most scientific sicety and skill, and there has been imparted to them a portion of that richness, composers are sourcey of composition, for which German country of the old tones have been menty for the large from the time of its publication, and have found it to be, in every respect, adapted to the see of public worship. We besinten out therefore, most confidently, to re-

TAUNTON ASSOCIATION.—The members of this body are informed that their next meeting will be held at Rev. Mr. Vertonot, in Reholoth, at 2 o'cleck P. M., (not 10 A. M.) on Tarsslay, Nov. 1st.

Norton, Oct. 24, 1330.

In this city, Mr. James C. Alvord, of Greenfield, to Miss Anna, daughter of the late Nr. John Grew.—Mr. Philo F., Perword to Mrs. Mary Willey—Mr. Heavy R., Glover, to Miss Lydin R. daughter of Mr. Win Manusing—Mr. Nathaniel New Jr. formerly of Perstamenth, N. H. to Miss Anna, daughter of Mr. Win Manusing—Mr. Nathaniel New Jr. formerly of Perstamenth, N. H. to Miss Anna, daughter of Mr. Win Manusing—Mr. Nathaniel New Jr. formerly of Perstamenth, N. H. to Miss Anna and Brown.

O. R. Josselva, of this city —Mr. Josiah E. Hayden, to Miss Nami Cambridge, Mr. Lattines W. Ballou, to Miss Nami Lo Cambridge, Mr. Lattines W. Ballou, to Miss Nara Ann Browne.

In Cambridge, Mr. Lattines W. Ballou, to Miss Sarah Ann Bronewell.

In Paris, Me. Mr. Preston Robinson, to Miss Mary Odell, of Saigm.

DEATHS.

In this city, Mr. John D. Bridge, aged 3s—Sarah, youngest child of the late Mr. John Commercia, 12 years—Samuel Hown Ghis, 27 of John and Almira Simonds, 10 years, dangiter of John and Almira Simonds, 10 years, dangiter of John and Almira Simonds.

### POETRY.

### DEATH OF THE CHRISTIAN.

As once, to him who his adventurous keel Urged through Atlantic waves, (a man, I ween, Full rich in evidence of things unseen, Which to his soaring reason made appeal,)
The wished-for region did itself reveal, The wished-for region did itself reveal,
Not by its towering hills, or forests green—
For still an ocean wide did intervene;—
But odors on his rapt sense 'gan to steal,
Watted from that new world, more sweet than aught
In that he left hehind; and now he felt,
With what delight! that he on truth had built;
So he, who his long heavenward course hath held,
Finds, as he nears the port, his voyage fraught
With sweetest sense of things yet unbeheld!

British Magozins.

### Miscellany.

### TRAVELS IN EUROPE.

A priest was of our party, and a young Italian exciaimed that the moment that he saw him going with us, he knew that we should have trouble. And so indeed we did; for he got into a most furious quarrel with the half a dozen women who lead the asses, used most abusive language towards them—phrases of the most fifthy character. And yet this man was going to Rome, as he said, with a proposition to the Pope to prevent blasphemy by laying a fine upon every oath. These priests have often no more knowledge of the world than children. Some of them are keen, long-sighted, manœuving spirits, who take the lead, and the great mass have nothing to do but to follow them. This same priest, finding that I was from America, asked me whether we were Protestants, and whether we believed the Old or New Testament. Looking at the first quarter of the moon, he asked if the moon ever looked like that in our country. When we passed a church or shrine, he would touch his hat.

Crossed the Tiber on an old Roman bridge; rode all night in the midst of Malaria, or rather of the country where it is said to exist; passed two days in coming through the passes of the

of the country where it is said to exist; passed two days in coming through the passes of the Appenines, sometimes drawn up hill by ten horses, sometimes by five yoke of oxen, sometimes guarded by five mounted soldiers to keep off the banditi; the heat sometimes so intense that you could but breathe—castellated towns on the peaks of hills, miserable people, awarms of beggars; and so we arrived in good health by the blessing of God, at Rome, Sept. 25.

An Italian newspaper records a notice, of which the following is the amount. "That doubtless those who have so piously contributdoubtless those who have so piously countried doubtless those who have so piously countried doubtless those who have so piously countried doubtless those who have so piously countried to missions in America to make appeals to Christians here in behalf of American Missions, is about to return. As the result of his exertions, it is but a short time since quite a number of priests that a short time since quite a number of priests embarked at Lezhorn for the United States, and there have gone with Mr. Odin, twelve Ecclesisatios from Genon and Lyons in France. They embarked at Havre, Sept. 6th, Sunday, They will land at New Orleans, proceed to Missouri. In the diocese of St. Louis, there the sum that the diocese of St. Louis, there is great want of the diocese of St. Louis, there is great want of the diocese of St. Louis, there is great want of the diocese of St. Louis, there is great want of the decent of the class described in the sum to redicted shall appear to constitute the sum thus credited shall appe

miasm, very injurious. Cultivation will ren-der them healthy, as much as it does the West. The average of the themometer is 60 deg. of Farenheit, Autumn 62 deg. Cleanness, far better than reports, but incred-

vaults in hardly any of the houses.

streets well paved, 970 of them, places and all, and only 1500 lamps for the whole, and those were introduced by the French. Formerly about all the light they had in the eventual to the street week and the free, through the former would be left behind in the of improvement, and the latter would be merly about all the light they had in the evening was from the lamps before the shrines, lit by the people before whose houses they were placed.

The Government have already made a move-

bling dry salt or pulverized loaf sugar, and no such thing as a flake of snow.—But as he lowered, then these fine particles have attached themselves together. When drifted by the wind they form flakes of snow, as on examination of a flake of snow, it will be found to consist of these fine particles. In descending still lower, the same flakes by the action of the sun's rays through openings in the clouds, are partly dissolved and become hail stones; and by a further descent, on approaching a warmer part of the atmosphere, they form large drops of washing a warmer part of the atmosphere. the atmosphere, they form large drops of wa-ter. When Mr. G. first felt the fine snow on cess of nature, and by close attention he has had the opinion confirmed."

ABOLITION OF SLAVERY IN ASSAM. Personal liberty is a blessing of which Eastern Nations have had but little experience. Indeed private rights of every sort, and even that of life itself, have been enjoyed From the Note Book of our Correspondent.]

Ancona to Rome, Tuesday, Sept. 22.—At nine in the evening, started in the only stage that is to be found in the Pope's territories, to go to Rome, a distance of not more than 150 miles, but it is necessary to be Tuesday, Wednesday and Thursday nights, on the road. Passengers, as usual, of all nations. One was a Hamburg artist, travelling with a lady who was not his wife.

Arrived at Loretto, the place famous all the world over, as being the place whereto more penance-pilgrimages have been made, than any other. There is a "holy house," 31 feet by 13, and 18 high, built of stone, in the birth place of Jesus Christ, which has been transported in the air by angels from Bethlehem,—first to Dalmatis, and after that to Loretto. One of the most magnificent churches of the world has been built around this house. I bought likewise a consecrated medal, giving the representation of the image of the Virgin that is found in the house, and painted by some Evangelist, and on the other side is the image of St. Antonio of Padua, who is esteemed very muchfor his supposed readiness to hear prayers. Pilgrims were lying on the steps of the church, asleep, waiting for morning. The superstition still lasts, even among the great of the world, of believing in the efficacy of prayers and masses said at the "Holy House;" and although the church has been frequently despoiled of the riches that have been heaped up there, yet they are soon replaced by the devotion of others. And of the richest of the Prayers, A priest was of our party, and a young Italprayers.

A priest was of our party, and a young Italn exclaimed that the moment that he saw him
iter with us, he knew that we should have

Free Persons, Slaves, 1,177

The entire population of the three districts of Kamroop, Durung, and Nowgong, comprising the whole of Central Assam, is estimated at 422,836; and if the same proportion prevails elsewhere as in Durung, the entire number of slaves in Central Assam will be about 11,300, and of bondmen, 5,784. This moderate proportion of the slave and bond population is to be attributed chiefly, we should imagine, to the complete disruption of the kingdom by the Burmese invasions, and by intestine feuls, before

They will land at New Orleans, proceed to Missouri, In the discoses of St. Louis, there are but 40 priests, and there is great want of Missouri, In the discoses of St. Louis, there are but 40 priests, and there is great want of more, for the population is fast increasing. Several pions sisters accompany the party to enter into the convents and aid in the work of education."

Mount Janieulum, 270 feet. St. Peter's, 530 Colissoum, 153 Colissoum, 155 Colissoum, 156 Colissoum, 157 Lawrence of the been in the copper ball on top of the steeple of St. Peters. Looked at from the city below, you would think it to be nearly as large as a modern hat; yet eighteen men have been got into it together.

Modern Rome contains ten hills, instead of the seven of the most account for the delty of the seven of the most ancient Rome.

Molern Rome contains ten hills, instead of the seven of the most accounted to drink water coming through such soils. Abundant enough to supply London and Paris besides, and the serious distributions in the complex state of the most account for the convents and aid in the work of education. The seven is the same revolting features as in other places, particularly the British Colonies more places, particularly the Britis Water, good, to those accustomed to drink water coming through such soils. Abundant enough to supply London and Paris besides, and enough still to be left to supply fountains flowing like a river. The fountains are one of the chief ornaments of Rome, for their magnificence, taste and convenience.

The Tiber is about as large as Concord river, when near Boston; average, 405 feet. By inundations it has risen 32 hands above its usual level.

al level.

Air, not injurious to careful and well fed and clothed people, in most parts of the city. Intermittent fevers and rhaumatism to the exposed, especially in summer. The city is surrounded with lands from which proceeds a miasm, very injurious. Cultivation will render them healthy, as much as it does the West.

The average of the themometer is 60 deg. of capital wrong against the natural and indefeasi-ble rights of every human being subjected to it Cleanness, far better than reports, but incredible to an American fresh from home. Ordures of all kinds on the bridges, public places, around the obelisks, columns, in the courts of places. In all the open places of the city, or where a street enlarges itself, you see a sign, leters at foot long, Immondezaio; which means, here is the place to cast your dirt, of all kinds, to be carried off towards morning. There are no vaults in hardly any of the houses. they to attempt the fulfilment of this duty, and yet leave slavery in existence, they would find a distinction immediately become prominent between the slave and the free, through which

Experiments in Aerostation.—London papers contain the following paragraph, on a subject which may be deemed important by certain of our readers:

ment towards the extinction of slavery in Assam; and we shall be most happy to hear of their purpose. We understand the draft of a Regulation has been for our readers:

"Mr. Green, has, on many occasions, witnessed the formation of hail, rain, and snow in the same voyage; and he has observed that whenever clouds at a great elevation precipitate their moisture to the earth, it is not in a state of rain but always of snow. He has never experienced any rain or snow at an elevation above two miles, but always fine anow, resemble to the readers.

We may be reader a Regulation has been for a Regulation has been fo

calling upon all persons having claims upon others as being their slaves or bondmen, to reg-ister the names of such alleged slaves or bond-men in the office of the Assistant in charge of the division in which they live, within the pe-

ter. When Mr. G. first felt the fine snow on his balloon, he felt some alarm in consequence of the noise, and thought it was an escape of gas; but in descending, he observed the above vasion of Assam; but the sale or alienation of vasion of Assam, but the sale of alienation of such slaves, excepting with their own concur-rence, by their actual masters to any other per-son is declared to be illegal and invalid.

Clause 3d .- All slaves whose own servitude or that of their progenitors has commenced subsequently to the first Burmese invasion as above defined, shall be accounted redeemable bondsmen, entitled to obtain their enfranchise-ment under the conditions and in the manner bereinafter indicated.

Clause 4th.—The offspring of slaves or bonds-

men of every class, born after the date of the proclamation enjoined in clause 1st, are to be-come free on attaining the age of 18 years. Clause 5th.—Any slave owner who shall be

proved before a competent authority to have maimed, wounded, or otherwise grossly ill-treated his or her slave or bondsman, or to have sent, or attempted to send, such slaves or bonds-men out of the province, shall be declared to have forfeited all dominion over such slave or

have forfeited all dominion over such slave or bondsman, who shall be thereon liberated.

Clause 6th.—Any slave owner convicted of having derived profit by letting out a female slave for the purpose of prostitution, shall in like manner forfeit all claim over such slave, who is thereon to be declared free.

Clause 7th.—The sale of children by their parents is not prohibited; but it is to be undergrents in the resulting of the control of the sale of the sale

parents is not prohibited; but it is to be under-stood that children thus sold, are, on attaining the age of 18 years, to become free.

Clause 8th.—The legitimate offspring of a free-man are to be held free from their birth, whatever may have been the condition of the

mother; and no claim against any married fe-male as a slave is to be admitted, if it be not preferred at the time of the marriage, or as oon after as circumstances would permit.

Clause 9th.—The direct sale of slaves in satsfaction of decrees of Court is prohibited; but slaves or bondsmen may be transferred with

mother alone, its continuance was secured, to their own concurrence to a plaintiff who may have obtained a decree against their master or owner, at a price to be settled between the said plaintiff and the owner; but all slaves or bondsmen so transferred are to be enfranchised on the liquidation, by the estimated value of their labor, of the sum at which they were appraised; or in the event of that sum not being covered by their labor, upon the expiration of the term

Clause 10th.—The slaves or bondsmen of a defaulter may, in like manner, he taken, with the sanction of the Commissioner, in satisfaction of the demands of Government for the public Revenue, and are to be entitled to their liberation on the sum at which they were val-ned being covered by the estimated price of their labor, or at the expiration of the term of 7 years. Slaves or bondsmen so taken are to be employed on the Government khats or farms.

Clause 11th.—All engagements executed by

86,041 a longer term of years is hereby declared to be null and void.

Clause 11th.—All engagements executed by a man or women, whose age shall exceed 18 years, binding himself or herself to another for a term not exceeding seven years, shall have full force and effect, and he maintained by the local authorities; but any contract to serve for a longer term of years is hereby declared to be null and void.

Clause 12th.—Any bondsman, or slave entitled under Clause 3d to be regarded as a reddemable bondsman, wishing to obtain his or her diberty, may institute a suit for the same against his or her master in the Court of the Assistant in dehange of the division in which the said master shall reside; and the Court before which such suit may be etried, shall, after determining the price of the plaintiff's labor, and deducting therefrom what may be esteemed a fair requivalent of the plaintiff. Whenever, in the case of a slave of the class described in Clause 3d, te the sum thus credited shall appear to constitute a fair return for expense incurred in the support and maintenance of such slave, or whenever may in the judgment of the Court be wanting to make up an adequate compensation to the master, then such slave shall be decreed by the Court to be free. In like manner, if a bondsman he the plaintiff, and the estimate the value of his labor, after a proper deduction for maintenance, shall be found to equal the amount of the debt due to the defendant, or if

lidity of every transaction by which a slave or bondsman may be acquired or transferred, that the same be effected by a written instrument; and no such written instrument shall be received in evidence in any Court of Justice, unless it has, within one month of the date of its execution, been duly registered in the office of the istant in the charge of the division in which the party to whom the transfer or sale or engagement is made may reside.

Clause 15th.—Any sale, transfer, or engage-

ment of a slave or bondsman not so registered, is to be in future held to be null and void.

METHODIST MISSIONARY SOCIETY

METHODIST MISSIONARY SOCIETY.

We are indebted to some one for the seventeenth innual Report of the Missionary Society of the Methodist Episcopal Church. The Report embraces he entire labors of the Methodist denomination in the United States, for the benefit of Domestic and Foreign Missions. Their Foreign Missions appear to be limited to Liberia, South America, and the Aborities of this country. In Liberia, they have two American missionaries and pines treal. Sincrican missionaries, and nine colored men, em-ployed on the several circuits, and four school teach-rs. The mission to South America is of recent ori-gin. Here they have two missionaries; Rev. F. Pitts, in the city of Buenes Ayres; and Rev. J. Spaulding, at Rio Janeiro. They have, in all, embracing their nerous Indian stations, 48 missionaries, rebers, 30 teachers and 911 scholars.

The aggregate amount received during the last rear, for Domestic and Foreign Missions, was \$61.33781; the amount expended, \$55,62585; naking \$82,6259 above what was collected the test preceding.—Ch. Watch.

UNION ANNUAL.

UST received at the Depository of the Am. S. S. Usto
No. 22 Court street. This heautiful present for Sa
hath School scholars and teachers, contains 262 pages
useful Reading, with 7 Engravings, and aplendidly bound
Embossed mercero. aed morocco.
a the New York Evangelist.—" While so much foo From the New York EDUNGERIES.— Unite an invariant in tends and so many lake principles are through out out before our young people in the shape of Sourenies, or hood for presents, we rejoice that the American S. S. Inion is about to give us a truly good book, of which the shower the itite. We have seen the sheets of the first volume (1837, and find it embellished with 7 engravings, by the fit artists, and all beautifully principle; indeed the getting artists, and all beautifully principle; American Anuals, which 270 pages of reading matter are both attractive and in it, such as religious people may give to their you friends, or Sabbath School classes to their teachers, a teacher, a warnals with the greatest propriety." heepsake with the greatest propriety."
Oct. 12. JAMES X. WHIPPLE, Agent.

UST Received, and for sale at the Depository of the Mass. S. Society, No. 13. Cornhill, Hoston, SELECT REMAINS of the Rev. William Nevins, D.D. with a Memoir. The Union Annual, 1837.

Oct. 21. C. C. DEAN, Agent.

New Work on Book-keeping;

A DAPTED to retail business, by E. S. Winslow, just published and for sale at COLMANS.
INTELLECTUAL HOUSEKEEPER, a series of practi-TEMPERANCE MEDALS—And Medals for Rewards of

NEW LATIN LEXICON.

A NEW and Copious Lexicon of the Latin Language; Compiled chiefly from the Magnam Totius Latinital Lexicon of Pacciolati and Forcellini, and the German Works of Schiller and Luenemann. By Frederic P. Levertt. This day published and for sale to the Trade and at Retail, by HILLIARD, GRAY & CO.

SPARK'S AMERICAN BIOGRAPH, Vol. 6, containing the Life of William Pinckney, by Henry Wheaton. LIFE OF WILLIAM ELLERY, by Prof. E. T. Channing. LIFE OF WILLIAM ELLERY, by Prof. E. T. Channing. All Hillstrated with a Head of Pinckney and autographs of Pinckney, Ellery and Mather. For Sale by the Booksellers generally.

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Library of Christian Knowledge;

TDITED by the Rev. Herman Hooker, M. A. author of the the "Portion of the Soul," &c. Vol. 1 contsins McLaurin's Essays on Happiness—Vol. 2, Good's Better Covenant—Vols, 3 and 4. Letters, practical and consolatory, designed to illustrate the nature and tendency of the Goapel: by Rev. David Russell, D. D.—Vol. 5, Popular Inflicit; hy Rev. Herman Hooker—Vol. 6, of the above Library, is in Press. Either work and separate.

Jordan's Periodical Agency; Washington Circulating Library, The Artisa's Repository, for the Exhibition and Baie of Oil Paintings, due colored Engravings, &c.

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A the "Portion of the Soul," &c. Vol. 1 contains Laurin's Essays on Happiness—Vol. 2, Good's Better venant—Vols. 3 and 4. Letters, practical and consolation, and the soul of The Marys and Marthas; or, the varieties of female piety, by Robert Philip, of Maherly Chapel.

Memoir of the Rev. Samuel Green, late Pastor of Union Church, Boston, by Rev. Richard S. Storrs.

A Walk About Zion, revised and enlarged, by Rev. John A. Chrik, Review of St. Andrew's Church, Philadelphia; author of the Pastor's Testimony; 4th edition.

Gathered Fragments, by Rev. John A. Clark, Review of St. Andrew's Church, Philadelphia; author of Pastor's Testimony and West, Philadelphia, Author of Pastor's Christian Memoirs; or, the Nature of Conviction of Sin and Regimeration Himstrated, in Naratives of the Conversions of Emicent Christians. Compiled by Heman Humphrey, D. D. President of Amherst College.

Memoir of the Rev. Gregory T. Bedell, D. D. Rector of St. Andrew's Church, Philadelphia, By Stephen H. Tyng. Second edition, enlarged and improved.

The Fennal Student; or, Let ures to Yong Ladies on Fennale Education, for the use of Mothers, Teachers and Pupils. By Mrs. Phelps, Late Vice Principal of Troy Seminary, Author of Familiar Lectures on Hotany, Chemistry and Botany for beginners, Geology, etc.

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THE SCHOLAR'S COMPANION;

tion in any ing that it meets with our entire approbation, and is high; creditable to the judgment and experience of its author.

Teachers of English and Classical School.

Arcade Classical Institute, March 16, 1836. "The American Expositor" is an excellent little work, well adapted to the object for which it is designed, and worthy the attention of those engaged in the instruction of youth. I shall immediately introduce it into the Seminary with which I am connected.

Providence, March 14, 1856. I think the arrangement good, and the selfations clear and concess. I should think it would prove a useful addition to our achievitorian and it would prove a useful addition to our achievitorian, and the selfations clear and concess. I should think it would prove a useful addition to our achievitorian, and the selfations of Union Series of Common School Classics.

Principal of Fronklin High American Expositor, or Intellectual Defluct, designed for the use of schools, "by Roine Claggett, Esp., is in my opinion in work of great merit. It embraces a regular course of instruction in definitions, by which the minds of pupils may be successfully disciplined, and a ready, free and correct use of words acquired. I will only add, that were I to recommend a set of text books on elementary instruction, the American Expositor would be one of the first on the extrigue.

Principal of Wella Public Grammar School.

The Recommendations have also been received from other distinguished gentlemen, viz.—Stanton Belden, Principal of Fout Hill Seminary, Front Hill, R. I.; Charles, Boylston School, School, Jastin, R. Loomis, Pawinyet Classical School; F. P. Howland, Hanson; J. Briggs, Newport; R. B. Chapman, Worcester; P. W. Fertis, Providence High School for Boys; Wm. H. Taylor, Providence; John I. Psyn. Newport; E. W. Baker, Preceptor of first district Public School, Providence; Rowell Dudley, Principal of the Arcade Laddes' Institute, do; Barnun Field, Franklin School, Roston.

Copposition to the Publication of the Publicates, GOCLD, RENDA

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15.

The less well called sevel comments of the c

HANOVER LYCEUM.

Depository of the I, Boston, Law Neyram, D.D. Barr. Series of Lectures upon a few subjects will be 1837.

1837. Series of Lectures upon a few subjects will be members, and more beneficial to steeners, than stagle and descentered fee-

Persons purchasing tokets and subscribing to the Constitution, become members of the Lyceum.

Oct. 14. EBENEZER SMITH, Jun., Rec. Sec. Greenfield High School for Young Ladies.

THE Winter Term will commence on the first Wednes-dey (2nd) of November, to continue 22 weeks. Those who design to enter the school are requested to make an early application.

HENRY JONES, Principal.

Greenfeld, 8-pt. 23, 1886. BOSTON BOOKSTORE.

BOSTON BOOKSTORE.

COLMAN'S LITERARY ROOMS, 121 Washington Street,
Boston.

SAMUEL COLMAN, having purchased the Miscellaneous Stock and Stand, 121 Washington street, recentity owned and occupied by Russell. SHATTICK & Co.
hogs leave to submit his intention to establish a general
bookstore, to open this day, under the above title, comprising as follows, viz.

1. Professional, Standard and Miscellaneous Books, American and Foreign.

CARD.—The undersigned having relinquished the retail unsiness store, 121 Washington street, and transferred heir Miscellaneous stock to Mr. Samuel Colman, who will outinue the business, they take this necession to recommend his establishment to their friends and customers.

RUSSELL, SHATTUCK & CO.

Boston, Oct. 3, 1836.

Oct. 14.

THE PASTOR'S OFFERING;

OR Secret of Connubial Happiness, in a series of Lectures on Couriships and Marriage. By Rev. James M. Davis; with an Introduction—by Rev. George Dofffled.
TEMPERANCE TALES, No. 12,—"Well Enough for the Value," Coupled on tert he Vulgar," founded on fact.

MEMORIALS OF MRS. HEMANS; With illustrations of her literary character, from her private correspondence—by Henry F. Chorley. In 2 vols, 12mo. 292—with appendid portrait of Mrs. Hemans, and a picture of her late residence. Just published and for sale by PERKINS AND MARVIN, No. 114 Washington street.

THE ANNUALS.

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Thomas'—Farmer's—Christian.
CAREY'S MEMOIRS. Memoir of Win. Carey, D. D. late
Missionary to Bengal, Professor of Oriental Languages in
the College of Fort William, Calcutta—by Eustace Carey
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President of Brown University.
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CAREV'S MEMOIRS. Memoir of Win. Carey, D. D. Interministry of Beigal, Professor of Oriental Languages in the College of Fort William, Calcuta—by Eustace Carey, with an Introductory Essay, by Francis Wayland, D. D. President of Brown University.

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Sile by CRUCKER AND BREWSTER, 47 Washington street.

NEW BOOKS.

THE PATH OF PEACE: or a Practical Guide to Duty and Happiness. By John S. C. Albott, Author of Mandon, Control of Artice, in familiar conversations on the subject of Stavers and Colonization. By F. Freeman, Rector of St. Davids Church, Manayunk; Author of "The Pastor's Pies for Pastmody," &c.

MAMMON: or, Covercusness the Sin of the Christian Church. By Rev. John Harris, Author of the "Great Teacher."

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DRAMAS, by Joanna Baillie, in 2 vols. 8vo. London of verificiated in the Control of the Care of t

BRAMAS, by Joanna Baillie, in 3 vols. 8vo. London 1836.

William Tyndall's Translation of the New Testament, 8vo. London, 1836.
The Holy Bible, being an exact reprint of the authorized version, published in 16th 8x Annyclopedina—Murray's Cyclopedin of Georgiaphy and Macculleck's Dictionary of Commerce, this day received by HiLLIARD, GRAY & Co. Cot. 14.

EIGHT VIEWS OF BAPTISM:

OR Internal Evidence of Adult Raptism, being a Review of The Baytized child; by William Hague, A. M. Jost published and for sale by GOULD, KENDALL & LINCOLN, 28 Washington attreet.

OR Internal Evidence of Adult Baptism, being a Review of The Baptized Child; by William Hague, A. M. Just published and for sale by GOULD, KENDALL & LINCOLN, 58 Washington street.

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to say, that the Second Book has the same simple and al-

As meeting of the School Committee of the City of Fals and character of this work is different from any fact and the City of Fals and character of this work is different from any fact at the control Chamber on Thursday. Better 18 to 1

From Rev. James W. Poland, Teacher of Youth. Having made use of Worcester's Third and Fourth Having made use of Worcester's Third and Fourth Hooks of Lessons for Reading, &c. in my school for some time past, I feel that I can recommend them with perfect confidence, as being superior to any that I have ever used, for forming correct habits in reading. At the commencement of each lesson, a rule is given in such a familiar manner, that no scholar after reading it twice, can forget the substance of it. The errors noticed at the close of each tesson, together with the questions, it is the attention stiff more, and afford both interest and instruction. I sincerely hope that many teachers of youth will be induced to give hout hooks a enable examination, after which, I think they will not hesitate to give them their decided preference.

GRAND HINDOO EXHIBITION CONSTINCT Of the preparation of the preparation

from Rev. James Culberston, Rev. G. C. Sedgwick, W. Buell, Esq. and John M. Howe, (Principal McIntyre Free School.) Zanesville. Ohio. From Rev. James Calberston, Rev. G. C. Sedgwick, W. Buell, Esq. and John M. Howe, (Principal McIntyre Free School, Zanesville, Ohto.

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Oct. 21.

A WEEKLY PAPER FOR YOUTH.

Letter to the Editor of the Youth's Compo

Master in Georgia, dated 26th Sept. 153
MR. N. WILLIS-Dear Sir,-Please forward

The rapid sale of several large editions of this was, as it is general irritute of praise which has been away as it is merits, instead of classing the eyes of the publishes of the author against existing defects, have, on the causing the eyes of the publishes of the author against existing defects, have, on the cause of the entering only deepened their sense of obligation to render the sent edition as perfect as possible; and no pains have separed to accomplish this end—several new sections to been added to the work, and some of the former have a here along the different half of the entering the

LIGHT & STEARNS,

THE CHRISTIAN PSALMIST

AT AMORY HALL.
CONSITING of the principal Images of It
and a large collection of figures, ref

PUBLIS

Vo. 45--Vol. XXI--V

RELIGIOU THE FIXED STA

was near midnight. I had l lightful and also in anxious dian character. My thoug an character.

istian character. My though stage by beaceful and through stage of reflected with lively interests of a consistent disciple, an ings on the "darkness visible children of light.

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overstoward the window. A
ht my attention.
ceause it was so bright. Do
loped almost the whole h or this reason perhaps, I for this reason perhaps, in the amore striking lustre, had unsufficed brightness. I the great delight. The spectra my with a train of thought in them engaged. I was struc-on it, with the propriety and thet LIGHT, as descriptive of lence of God and his saints. light of the world." ses "the light to shine out o mine the benighted mind, converted, that they may " the world," and finally "shin

ss of the innahelia and as dever,"—and that too in a " need of the sun, neither o ine in it: for the glory of Go d the lamb is the light thereo That star reminded me of the ges. And I said, as I gazed e Christian shine. A grand aracter is light. A Christia proper is light. A Christian ippose that star should not be we should be strongly disir star. The stars are the bea ing firmament. Their light is moral light, or holiness, the ints. This is the beauty of the Eternal Spirit, of the Chi he church on earth

Then the light of that star whought again of the saint. As for pure." "His words are pure." in pure." "His words are pure ense and a pure offering" is ervice. His blessing is on the "Pure and undefiled religion" sor. Indeed, "whatsoever this re pleasing in his sight. He unto himself a peculiar people," by give to all such to drink of water, proceeding out of the of water, proceeding out of the and the Lamb."

nd the Lamb."
Then, thought I, the Christ
rer; for of this character are a
r which he becomes entitled
is God—Father, Saviour, San
o is the truth by which he is re So is the truth by which he is re his final home, far beyond that p tiul star. So are all that shall sees there. So are all the emp pleasures of that blessed world. Then he should shine with ALL PURITY' should be writte teter. The brightest gem of ky should be a fire and the star of eter. The brightest gem of ty should be a fit emblem of him that pure and beautiful star, cclaim, "Oh that all the stars nament shone like that."

sclain, "On that all the stars framement shone like that."

And then it was a fixed star. somet, or a metoer, flashing swi short career to speedy darkness. Then it shines and shines on undepen will be laid aside. The wavields it will be soon cold in the dwelling where I write will dect. The generation to which I belos shu up in their sepulchres. Be there it is! It shines still—it is I could not but think again of God "changes not." His Sa same yesterday to day and fo sanctifier is the "Eternal Spirit. ous law of Christianity is, "Be unmovable." And eminent sai "My heart is fixed, Oh God, fixed." "None of these thing And all the blessed hopes of the an unchangeable state of glory a "And God shall wipe away all to eyes; and there shall be no more eyes; and there shall be no mo sorrow nor crying; neither shal more pain; for the former thi

Then let every saint be a brig star. Oh that the moral midnig were now illumined by as many are of visible members of the king Reader, shine thou as such, will give you leave to shine in t ent forever

MISSIONARY EXE The Foreign Mission Community of Inquiry, in the Theologadover, have been inquiring ncy of introducing a Mission nto our Sabbath schools, once milar exercises have been into dents, into the schools at ppy results. The subject has ew weeks beforehand, and top the second state of the Board, (ppropriate to the subject.) tog ble questions prepared for the second circulated among the second exercise like this, the entire history. entire history of Missionary uding the origin, progress, at laims of the world, may be m be minds of all the children, younceted with our Sabbath sch stimate the amount of good was bessing of God, must follow suggestime with the moral history Would not a general and act spirit be awakened? Would not a general and act spirit be awakened? Would not a general and would a suggestime the Lord?" And would a lans be led more perfectly to ans he led more perfectly to

es and their treasures It will be necessary, in order stroduction of this exercise chools, to provide some way be and scholars can obtain the ce on Missionary subjects; to have these subjects taker The subscriber has had a c

d, also, a personal interview of at Andover, appointed for vestigating this whole subject is: The lessons for these of this behavior of the subject of the s If a lesson in each numbe every other number, as the he questions will be published plan for furnishing the na-coce is believed to be the mand, in all respects, the most fe-and, of many of the teacher and, of many